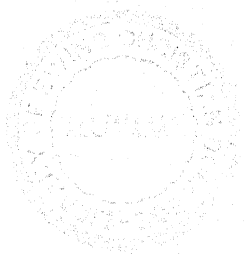


LIVING ABUNDANTLY



Books by KIRBY PAGE

LIVING ABUNDANTLY, 1944
LIVING PRAYERFULLY, 1941
RELIGIOUS RESOURCES FOR PERSONAL LIVING AND
SOCIAL ACTION, 1939
MUST WE GO TO WAR? 1937
LIVING COURAGEOUSLY, 1936
LIVING TRIUMPHANTLY, 1934
INDIVIDUALISM AND SOCIALISM, 1933
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THE PERSONALITY OF JESUS, 1932
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JESUS OR CHRISTIANITY, 1929
DOLLARS AND WORLD PEACE, 1927
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WAR: ITS CAUSES, CONSEQUENCES AND CURE, 1923
CHRISTIANITY AND ECONOMIC PROBLEMS, 1922
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Co-Author with SHERWOOD EDDY

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HOW TO KEEP AMERICA OUT OF WAR, 1939
ALSO SIXTEEN OTHER PAMPHLETS

*"I am come that they might have life, and
that they might have it more abundantly."*

LIVING ABUNDANTLY

A Study of
Creative Pioneer Groups
Through Twenty-Seven Centuries
of Exploration of Pathways to
Joyous and Abundant Life

by
KIRBY PAGE

With the Substantial Collaboration of

MARY ALMA PAGE

MARY PAGE RAITT

WALTON A. RAITT

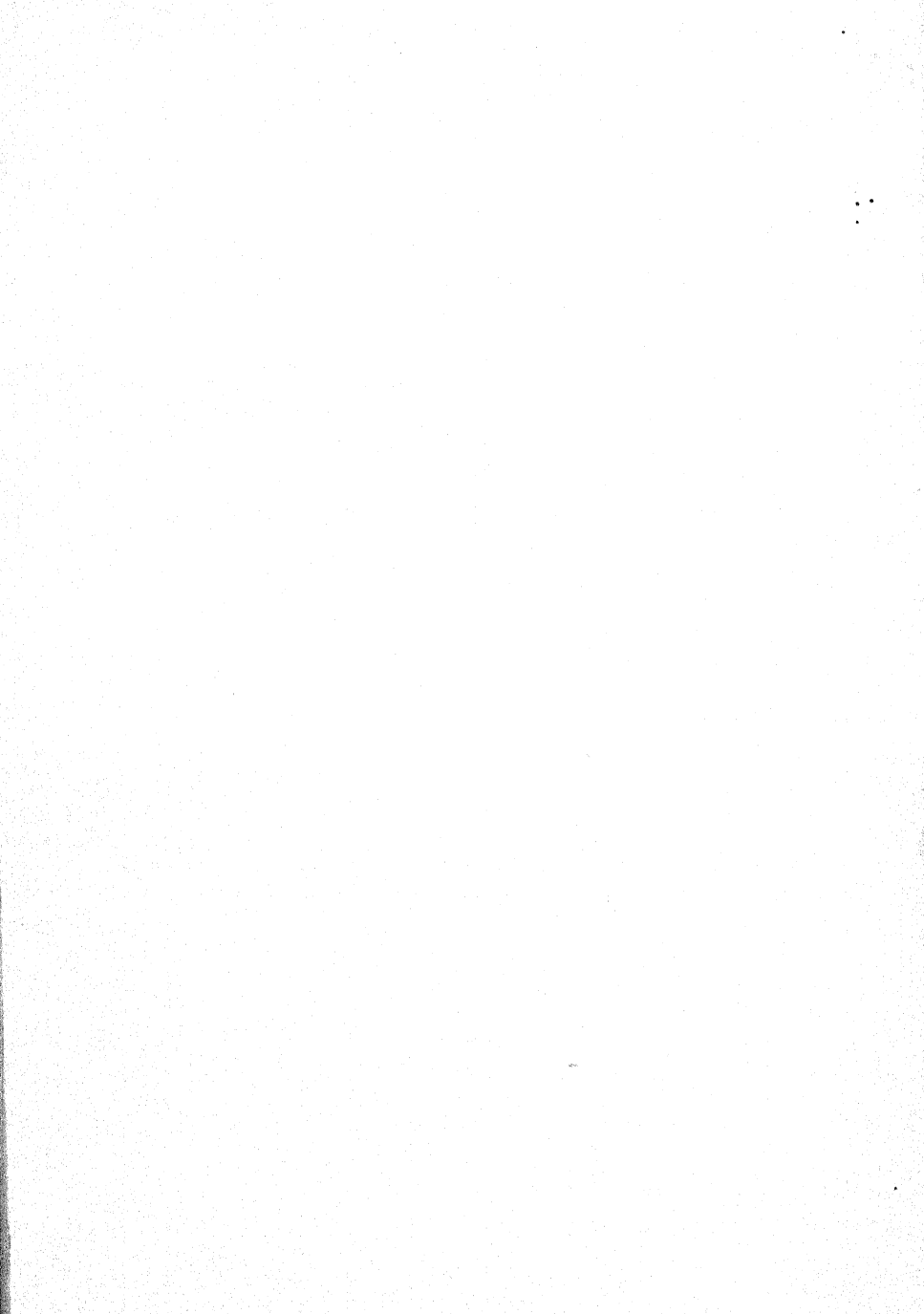
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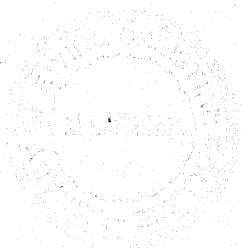
NEW YORK

TORONTO

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To
Charles F. Andrews
Henry T. Hodgkin
John Haynes Holmes
Paul Jones
Toyohiko Kagawa
George Lansbury
Muriel Lester
A. J. Muste
Richard Roberts
John Nevin Sayre
Siegmond Schultze
Philippe Vernier
and
Twenty-Five Thousand
Other Pioneering Members
of the
Fellowship of Reconciliation
in Many Lands



I have come to throw fire on earth.
Would it were kindled already!

LUKE 12:49, MOFFATT.

Life, Life and ever more abundant Life!
Bread of Thy flesh to man us in the strife,
Wine of Thy blood and fervor of Thy flame
Give us to dream, dare, triumph in Thy Name,
Oh, Lamb of God!

MARIE LENART,
In The Christian Century.

Prophets are as stars of white
Driven, burning through the night;
Strangers to our pale content,
Flaming, till their lives are spent.

ARTHUR B. MACDOUGALL, JR.,
In The Christian Century.

Both Philo and Jesus had disciples,
but those of Jesus took fire.

P. G. S. HOPWOOD.

Kindle my coldness with the fire
of Thy love, enlighten my blindness
with the brightness of Thy presence.

THOMAS A KEMPIS.

Let Thy love fall as fire from heaven
upon the altar of our hearts.

GERHARD TERSTEEGEN.

Light of Love, oh may thy fire
Purify our soul's desire,
And unite us, heart and mind
In the service of mankind.

PERCIVAL CHUBB.

Foreword

*"I am come that they might have life,
and that they might have it more abundantly."*

"**I** FELT my heart strangely warmed!"
This experience of John Wesley can be repeated frequently in our own lives.

Wesley's heart was set aflame as he listened to the reading of Luther's preface to the Book of Romans, in the famous Aldersgate meeting.

Our own lives may be set on fire by reading the record of the experiences of the exalted souls of the race.

The present volume is a book of devotional readings, assembled from many sources. Its purpose is to help warm the hearts and illumine the minds of readers through intimate fellowship with groups of Spirit-filled valiants and through vital communion with God.

This book is not a comprehensive and systematic historical study. Many conspicuous omissions will be noted. Space is not apportioned according to the comparative significance of the various movements. *This volume is a selection of material for a specific purpose.* That purpose is devotional in the sense that these daily readings are designed to help the reader to live more abundantly through deeper communion with God and warmer fellowship with man.

It is hoped that this record of glowing experience of comradeship with fellowman and with God will cause many readers to exclaim as of old: "Did not our heart burn within us, while he talked with us by the way!" (Luke 24:32).

Constantly must fuel be added to the flames if the fires are to be kept burning brightly. These readings are daily inflammables! *Daily* use, *DAILY* use of four pages of this kindling wood will help to keep life aglow.

Half an hour per day, fifteen minutes for the reading and fifteen minutes for serious reflection and earnest prayer, continued for 125 days, will help to fill life with meaning and power and joy.

Select the most suitable period of the day—immediately upon arising, at the breakfast table, in the middle of the morning, at noontime, in the afternoon, at the supper table, just before retiring—select the most suitable period of the day.

Let husband and wife read aloud and then listen in the silence to the voice of God speaking through mind and emotion, conscience and will. Where there are children in the home, this reading for mature minds should be a supplement to, not a substitute for, the briefer and more appropriate family worship.

These readings are adapted also for use in devotional services of various kinds—mid-week meetings, young peoples' societies, women's societies, and missionary gatherings.

This kindling record of pioneer experience is especially adapted for use by members of fellowship groups. The daily readings may be used privately and then discussed corporately.

And there are a thousand illustrations here for sermons, addresses, and class-room talks.

An attempt has been made to provide a vast reservoir of spiritual experience upon which we may draw and thus be impelled to exclaim:

"I felt my heart strangely warmed!"

"Did not our heart burn within us!"

Acknowledgement of indebtedness to numerous authors and publishers is made at appropriate places. Special thanks are due the publishers of various translations of the Bible for permission to use passages:

Harper & Brothers, New York, for passages from *A New Translation of the Bible*, by James Moffatt. Referred to herein as Moffatt.

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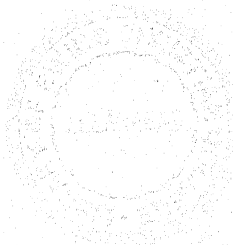
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LIVING ABUNDANTLY



Pioneer Groups: First Sunday

I. PIONEERS INTERPRETED IN VERSE

First, on the mountain tops, the sun
 Flashes the dawn of day;
 Long ere the shadows are undone
 Down the descending way.
 And there are lonely heights of thought,
 Peaks of prophetic sense,
 Where are transcendent forecasts wrought
 That speak the centuries hence.

ROBERT WHITAKER, *Social Songs and Other Verse*.
 Published by Banner Press, Emory University, Atlanta.

PIONEERS

As mountain peaks that tower above the plain,
 With solitude their only diadem;
 Or oaks made strong in blinding storms and rain,
 That ivy may the better cling to them;
 As rivers flowing seaward never lag
 In quest of goal, with swiftly rushing might;
 Or eagles nesting on the mountain crag
 Waiting, unweary, through the lonely night—
 So the intrepid ones of earth, apart,
 Unfriended, blaze our paths and write our creeds.

O God of Lonely Ones, fling wide your heart
 And grant sufficiency to meet their needs!
 Sustain—forgiving where they may have erred—
 The Pioneers, who run not with the herd.

GERTRUDE B. GUNDERSON, in *The Christian Century*.

FINDERS AND OPENERS!

Hymn the Finders! Hymn the bold
 Trusters of Earth, those patient ones,
 That listen to the subtle words
 Of Silence in the streams and stones;
 Ponderers of the secret-souled

Bodies quick with ignorant being;
 Followers of the clues that thread
 Differences and accords;
 Wooers of what powers agreeing
 May the hands of man bestead;
 Seers who have turned aside
 From the greeds that ask and ache
 Blinded to all else beside,—
 Letting the clear spirit take
 Truth from vision open-eyed,
 Breaks the bud for him that sees
 In a world of promises.

Hymn the openers of the gates!
 Hymn the changers of the fates!
 Hymn the seekers! them that saw,
 Past the seeming starry roof
 Of human earth, in mazy plan
 Bright eternities of law;
 Them that neared those orbs to man
 Unafraid, and put to proof
 Divination's ancient scheme;
 Stept into the timeless stream
 Star-like spirits among the stars!
 Hymn the seekers! . . .

LAURENCE BINYON, *Collected Poems of Laurence Binyon.*
 By permission of The Macmillan Company, publishers.

BY OUR STAIRS!

When we lie down worn out,
 other men will stand young and fresh.
 By the steps that we have cut they will climb;
 by the stairs that we have built they will mount.
 They will never know the names of the men who made them.
 At the clumsy work they will laugh;
 and when the stones roll they will curse us.
 But they will mount, and on our work;
 they will climb, and by our stairs!
 No man liveth to himself,
 and no man dieth to himself.

OLIVE SCHREINER.

LIVING ABUNDANTLY

WE MAKE THE ROAD

We shall not travel by the road we make;
 Ere day by day the sound of many feet
 Is heard upon the stones that now we break
 We shall come to where the cross-roads meet.

For us the heat by day, the cold by night,
 The inch-slow progress and the heavy load,
 And death at last to close the long grim fight
 With man and beast and stone: for them the road.

For them the shade of trees that now we plant,
 The safe, smooth journey and the certain goal—
 Yea, birthright in the land of covenant:
 For us day-labour, travail of the soul.

And yet the road is ours as never theirs;
 Is not one gift on us alone bestowed?
 For us the joy of joys, O pioneers:
 We shall not travel, but we make the road!

HELEN FRIEDLANDER.

THE STREAM OF FAITH

From heart to heart, from creed to creed,
 The hidden river runs;
 It quickens all the ages down,
 It binds the sires to sons,—
 The stream of Faith, whose source is God,
 Whose sound, the sound of prayer,
 Whose meadows are the holy lives
 Upspringing everywhere.

And still it moves, a broadening flood;
 And fresher, fuller grows
 A sense as if the sea were near,
 Towards which the river flows!
 O Thou, who are the secret Source
 That rises in each soul,
 Thou art the Ocean too,—thy charm
 That ever-deepening roll!

WILLIAM C. GANNETT, 1875.

PIONEERS

5

THE CASTLE BUILDER

Build on and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air
Nor lose thy simple faith in mysteries.

HENRY WADSWORTH LONGFELLOW.

DREAMS AND VISIONS

It shall come to pass afterward,
That I will pour out my spirit upon all flesh;
Your sons and your daughters shall prophesy;
Your old men shall dream dreams,
And your young men shall see visions.

Joel 2:28 *The Bible: An American Translation.*

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as are also subsequent quotations from this version.

A PRAYER

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of thy dawn afar,
And find the way of fellowship
The promise of thy morning star.

O God of life, abundant, free,
Make known thyself to men today;
Kindle thy flame of life in us
And lead us in thy living way;
Make us the heralds of thy word,
And builders of thy city fair,
That all the sons of men may hear
The song of freedom in the air.

R. B. Y. SCOTT, 1937. *Hymns for Worship.*

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Pioneer Groups: First Monday

2. SIGNIFICANCE OF PIONEER GROUPS

As flow the rivers to the sea
 Adown from rocky hill or plain,
 A thousand ages toiled for thee
 And gave thee harvest of their gain;
 And weary myriads of yore
 Dug out for thee earth's buried ore.

The shadowy toilers for thee fought
 In chaos of primeval day
 Blind battles with they knew not what;
 And each before he passed away
 Gave clear articulate cries of woe:
 Your pain theirs of long ago.

Collected Poems of A.E.

By permission of The Macmillan Company, publishers.

INDEBTEDNESS

"I am debtor both to Greeks and to Barbarians,
 both to the wise and to the foolish."

ROMANS I:14.

"Except Jehovah of hosts
 had left unto us a very small remnant,
 we should have been as Sodom,
 we should have been like unto Gomorrah."

ISAIAH I:9.

"A remnant will return—the remnant of Jacob—
 to the Mighty God.
 For though your people, O Israel,
 be like the sand of the sea,
 only a remnant of them will return."

ISAIAH 10:21, 22 An American Translation.

THE REMNANT

The remnant here and the remnant there have ever been the repositories of the past's accumulated experience, and the transmitters of yet more abundant life to the future. Majorities everywhere

have drifted, plunged, staggered over the brink of doom. Minorities only have scaled the heights of discovery and creative achievement.

"Go in at the narrow gate. For the road that leads to destruction is broad and spacious, and there are many who go in by it. But the gate is narrow and the road is hard that leads to life, and there are few that find it." (Matt. 7:13, 14 An American Translation.)

The climbers have always been tugged-at from below. Fear of innovation, and vested stakes in the existing arrangement have ever united in opposition to the pioneer. Plus the danger inherent in the very climbing, pathfinders have been confronted with impassioned endeavors to hurl them over the precipice of destruction and oblivion.

"Woe to you, you irreligious scribes and Pharisees! You build tombs for the prophets and decorate the tombs of the just, and you say, 'If we had been living in the days of our fathers, we would not have joined them in shedding the blood of the prophets.' So you are witnesses against yourselves, that you are sons of those who killed the prophets." (Matt. 23:29-31 Moffatt.)

Throughout many generations the saving remnant has gathered about a dynamic and daring seer. And these groups of recoverers and innovators have ever been humanity's chief benefactors. Amos and Hosea, Jeremiah and the Isaiahs, opened up new frontiers of spiritual experience and evermore mankind will be in their debt. The Son of Man incarnated in flesh the noblest dreams and highest aspirations of the prophets, and on the cross made plain the meaning of the Suffering Servant through revelation of the seeking and agonizing love of God. With the appearance of Isaiah, the prophet ceased to be a solitary figure and became the center of a creative group. Jesus as one of his first public acts selected twelve disciples to live in fellowship with him and then carry forward the torch.

OUR INHERITANCE OF NOBILITY

"This civilization of ours and all that it contains are no sudden creation. They have been fashioned for us by the mighty spirits who have dreamed and desired, dared, endured, suffered perhaps, and sacrificed, and won those achievements which are ours now, because they first were theirs. Paul passing like a flame across the

Roman world until the fire of his spirit seemed to be quenched at last in a Roman prison, yet even in his dying rising again to shine like a star of heroic truth before the eyes of man forever; Francis of Assisi bringing the sweetness of Jesus back to a world from which his figure seemed long since to have departed; John Huss going unshaken to his martyr's death at Constance; Savonarola in the Duomo with Florence awed and eager at his feet; Martin Luther riding on to Worms to confront an emperor in his lonely loyalty to a new and impassioned conviction of his Master's truth; John Wesley rising in conventional and complacent England of the eighteenth century to bring again the gospel to the poor; Robertson and Bushnell and Brooks revealing in modern times the everlasting glory of the gospel: these are the figures whose strength and beauty are wrought into whatever inheritance of nobility we are aware of in our souls."

WALTER RUSSELL BOWIE, *The Renewing Gospel*.
Published by Charles Scribner's Sons, New York.

THE WORLD'S DEBT TO REBELS

"Hitherto we have devised no means of dealing with the moral pioneer save those which we apply to the criminal. We stone or hang or shoot him. Yet the plain fact remains that with the exception of a few constructive statesmen here and there, the significant figures in history are the great rebels. Is human nature so defective that it cannot cohere into a society in some manner which should save it from branding as an outlaw the man who sees visions and dreams dreams? To his contemporaries, because he assails the established order, he is a disruptive and dangerous fellow. He troubles Israel and therefore must be done away with. Yet the thing he fought and died for becomes incorporated in the social tradition of the generation following. . . .

"The paradox of the rebel, then, is this, that while he has been assailed as a subverter of social order, his own driving force has been a social sense, quicker and broader than that of his orthodox contemporaries. He attacked the existing social organization only to break down walls that hindered fellowship. He heard the call of the disinherited and it became in his heart a call to lead them into that heritage of opportunity of which they were cheated by the cupidity and cunning of the great. He assailed the Bastilles of constituted authority and battered hoary institutions that the

people might—at this point or that—come into their own. He sought to fling out wide the frontiers of privilege that the poor and the outcast might come into a world of larger life.

“Back, therefore, of all else in the rebel mind we find a mighty social instinct. Historically it is the negative and destructive aspects of his work which receive the greater prominence. But no true rebel is either an iconoclast or a vandal in intention. His destructiveness is merely an incident in the pursuit of a generous constructive purpose of broadening the basis of human fellowship. He is fundamentally a humanist; he is less concerned for institutions than for men; and when institutions are in effect anti-social, they become his special objects of assault. And as long as our social order regards the good of institutions rather than the good of men, so long will there be a vocation for the rebel. It is only the infusion into our social thought and practice of a clear-eyed and energetic humanism that will make the rebel spirit superfluous and divert its fine positive strength into the peaceful service of the community. But while we esteem the state or the church more than personality, institutions more than men, property more than humanity; and while public authority regards the maintenance of vested interests as having a first charge upon its vigilance and thought, we shall still have the rebel with us. But it is as well that we should remember that he is a rebel because he has a nobler social vision than our own.”

RICHARD ROBERTS, in *The World Tomorrow*.

A PRAYER

“We thank thee, Father, for the many paths that lead to thee. We would give special thanks for the illumined pathfinders who, with prophetic vision, have led the way to the citadels of love and peace, aye, for those who have illumined the dark places of life, those whose words cheer us in hours of fatigue and discouragement, whose deeds encourage us in moments of doubt and distrust. May we show our gratitude to thee, Father, as we travel along the highways that lead to peace and brotherhood, by becoming each in his own way, pathfinders, pathmakers to thee.”

JENKIN LLOYD JONES, *Prayers*.

Published by the Beacon Press, Inc., Boston.

Hebrew Prophets: First Tuesday

3. CREATIVE FAITH OF THE PROPHETS

The earth yields nothing more divine
 Than high prophetic vision—than the Seer
 Who fasting from men's meaner joy beholds
 The path of beauteous order, and constructs
 A fairer type to shame our low content.
 The faith that life on earth is being shaped
 To glorious ends, that order, justice, love
 Mean man's completeness, mean effect as sure
 As roundness in the dewdrop—that great faith
 Is but the rushing and expanding stream
 Of thought, of feeling, fed by all the past.
 Our finest hope is finest memory.

GEORGE ELIOT, 1819-1880.

A MERE HANDFUL OF MEN!

"In the eighth century before Christ, all over the civilized world, form had taken the place of substance in men's creeds. The splendors of worship grew more splendid, the multitudes of priests and devotees perpetually greater; ceremony followed upon ceremony; but the spirit that had informed the temples and the shrines was gone. . . . And then something happened, one of the most important events that ever happened, which was to result in nothing less than a completely new idea of religion, an altogether different relation of men to God. In a little country of no consequence whatever to the ruling powers, to the two-thousand-year-old mother civilization, Egypt, to the fearful, irresistible war-machine, Nineveh, to the caravans and fleets of Babylon the great, a man arose, one man, all alone, to set himself against the force of the whole world's conviction; and after him another and then another, each always by himself against the nations, in all *a mere handful of men*, who had vision of a new heaven and a new earth, a new motive-power for mankind and a new road to God, and who proclaimed this strange conception with a passion and a power never surpassed in the three thousand years that stretch out between their day and ours."

EDITH HAMILTON, *The Prophets of Israel*.
 Published by W. W. Norton & Co., Inc., New York.

INSUBSTANTIAL CLOUD-VAULTS

The dreams outlive all other works of men,
And stone is frailer than the stuff of thought.
The firmest structures man has ever wrought
Are insubstantial cloud-vaults of the pen.

STANTON A. COBLENTZ, *The Thinker and Other Poems.*

Published by James T. White & Co., New York.

PATHFINDERS

"If one should attempt to sum up in a single sentence, at once the faith of the prophets and the most striking truth illustrated by the history of Israel, one could not do it more fittingly than by the sublime utterance of the prophet Zachariah: 'Not by virtue of material strength and political power shall ye prevail, but by my spirit, saith the Lord.' (Zach. 4:6.) It is a notable fact that throughout the centuries of its history Israel never really attained political prominence among the nations. . . . Not only politically, however, was Israel's standing insignificant. Along the lines of material and intellectual program its achievement was just as slight. . . .

"Israel's originality lies, with the bulk of its achievements, in another sphere, in a sphere of infinitely deeper concern for man's welfare than political greatness or material advance. It became men's pathfinder in their search after the truth, after the knowledge of God. . . . Here its genius soared to heights never reached before, nor surpassed since; and, from this standpoint, it may be said without exaggeration that in the whole history of human progress no other nation has made such a mighty contribution to, or exercised such a lasting influence on the thought of the world. This great realization was the fruit of the movement known as literary prophecy—that wonderful movement which was inaugurated by Amos. . . . Not at the flood-tide of Israel's power did these prophets appear, but at a time when the national life was at lowest ebb, even threatened with extinction; and, what is equally significant, although they came apparently to predict doom, they were essentially the apostles of faith and hope."

MOSES BUTTENWIESER, *The Prophets of Israel.*

Published by The Macmillan Company, New York.

MEN OF UNDAUNTED COURAGE

"The prophets were among the few people in the country who were not deceived about conditions; and believing themselves the mouthpieces of Yahweh, they could not remain silent about what they foresaw. They told what they knew with daring frankness, and were therefore suspected of treachery to their own fatherland by the official guardians of statesmanship and patriotism.

"We must consider what it meant to these men, who dearly loved their people and their native land, to be obliged constantly to announce its downfall. The disgrace of being considered traitors to their own country was not their greatest sorrow; the anguish at being obliged to foresee the misfortunes of their people and not to prevent them was still greater; to see that the people must become more and more entangled in ruinous actions and surely travel down the road to destruction. Among the greatest achievements known to history in the realm of character and of political morals is this spectacle, continuing for nearly two centuries, of men of undaunted courage making the greatest sacrifices that men can offer for their country. For greater than death in war and battle for one's native country, is life for one's native land, lived in daily disgrace and misunderstanding by one who, knowing the certain destruction of the country, frankly announces it. With bleeding hearts the prophets rendered this difficult service to their country, not with malicious joy in misfortune, but because they could not do otherwise. They were appointed to announce Yahweh's will. His will was holy."

RUDOLF KITTEL, *Great Men and Movements in Israel*.

Published by The Macmillan Company, New York.

A SUFFERING GOD

"It is the deficiency of many religions, that while representing God as the Judge and almighty executor of righteousness, they have not revealed Him as its advocate and champion as well. . . . Had Yahweh been nothing but the righteous Judge of all the earth, then His witnesses and martyrs, and His prophets who took to themselves the conscience and reproach of their people's sins, would have been more admirable than Himself. . . . The God of the Old Testament is not such a God. . . . As far as human language is adequate for such a task, they picture God's love for men

as costing Him so much. He painfully pleads for His people's loyalty; He travails in pain for their new birth and growth in holiness; in all their affliction He is afflicted; and He meets their stubbornness, not with the swift sentence of outraged holiness, but with long-suffering and patience, if so in the end He may win them."

GEORGE ADAM SMITH, *The Book of Isaiah*.
Published by Harper & Brothers, New York.

GOD'S REQUIREMENT

O man, he has told you what is good;
what does the Eternal ask from you
but to be just and kind
and live in quiet fellowship with your God?

Micah 6:8, *The Bible, a New Translation*, by JAMES MOFFATT.

Published by Harper & Brothers, New York.

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A PRAYER

"Eternal God, our Heavenly Father, whose love doth dwell within our longings and our hearts, graciously quicken us even now as we pray together in the name of Jesus Christ, our Lord. Revive us with the saving works of memory once again. We thank Thee that the past is not behind us but before. The spirits loved in vanished years speak not from haunting yesterdays but from the ramparts of a bright eternity where in the robes of light they wait to take us by the hand. For all their earthly toils and prayers, their sacrifices made, and known to Thee and Thee alone, the letter and spirit of their lives, we give Thee whole and grateful thanks. Not only for tomorrow's work, but for the century's, Lord, that lies ahead, we lift our prayer to Thee. Thine are the centuries; the three score years and ten are ours. We are the beginners; Thou are the Finisher. Kneeling in prayer and faith, help us to begin it with Thee; to continue it with Thee; that that which is begun and continued in Thy favor may end in the gracious victory of the Kingdom of our Lord. Hear our imperfect prayer and according to Thy wisdom and Thy love answer its petitions."

RAYMOND A. WASER, *Before Our Father's Throne: A Book of Prayers*.
Published by Unity Press, Inc., Holyoke, Mass.

Hebrew Prophets: First Wednesday

4. AMOS

The Lord Eternal showed me this,
showed me himself standing beside a wall,
a plumb-line in his hand.

The Eternal said to me,
"Amos, what do you see?"

"A plumb-line," I replied.

The Eternal said, "With a plumb-line I test my people."

Amos 7 :7, 8, MOFFATT.

Twenty-seven hundred years ago an obscure herder of sheep on Judean hillsides dreamed and thought, spoke and wrote in ways that have profoundly affected the subsequent behavior of mankind. His manner of life and the message which he proclaimed brought a higher vision of God and a deeper understanding of man. Religion and ethics were swerved into new directions by his powerful impact. This herdsman Amos was the first of the literary prophets of Israel, a succession of lonely men who achieved high rank among the creative and courageous spirits of history.

ANCIENT YET MODERN

"In the half-century between Elisha and Amos, Israel rose from one to another of the great stages of culture. Till the eighth century they had been but a kingdom of fighting shepherds and husbandmen. Under Jeroboam and Uzziah city-life and civilisation, in the proper sense of the word, was developed. . . . They came among new temptations: the use of wine, and the shrines of local gods who were believed to have more influence on the fertility of the land than Yahweh who had conquered it for His people. . . . There was the closer intercourse with foreign nations and their cults. There were all the temptations of rapid wealth, the dangers of an equally increasing poverty. The growth of comfort among the rulers meant the growth of thoughtlessness. The upper classes were lifted away from feeling the woes of the people. There was a well-fed and sanguine patriotism, but at the expense of indifference to social sin and want. Religious zeal and liberality increased, but were coupled with the proud's misunderstanding of God: an optimist faith without moral insight or sympathy.

"It is all this which makes the prophets of the eighth century so modern, while Elisha's life is still so ancient. . . . With Amos we stand among the conditions of our own day. The city has arisen. For the development of the highest form of prophecy, the universal and permanent form, there was needed that marvellously unchanging mould of human life, whose needs and sorrows, whose sins and problems, are to-day the same as they were those thousands of years ago."

GEORGE ADAM SMITH, *The Book of the Twelve Prophets*.
Published by Hodder and Stoughton, London.

YAHWEH CALLED HIM

"In the midst of this corrupt and decadent civilization, when it might well have seemed that the pattern left by Moses had ceased to have any influence on men, God was preparing one who was destined to usher in the mightiest spiritual movement of Israel's history. For it was here where society and religion itself were proving bankrupt that the first of the writing prophets came upon the scene. In the little Judean village of Tekoa, some seven miles southeast of Bethlehem, a herdsman named Amos was brooding over the wickedness of his day. . . . In the solitude of the Judean hills he had contemplated the invisible world until it had become to him the supreme reality. . . . Concerning everything that met his eye he asked but one question: 'What does Yahweh say to it?' Then one day Yahweh called him to prophesy. Leaving his sheep in the tangled hills and valleys of Judah he strode northward twenty-five miles till he reached Bethel, the religious centre of Israel. We may picture him in his rough herdsman's dress coming fresh from the awful intercourse with deity into the crowded court of Bethel's famous sanctuary. Something about him makes people turn as he begins to speak."

FLEMING JAMES, *Personalities of the Old Testament*.
Published by Charles Scribner's Sons, New York.

LET JUSTICE ROLL DOWN

Therefore because you trample upon the weak,
And take from him exactions of grain,
Though you have built houses of hewn stone,
You shall not dwell in them;
Though you have planted pleasant vineyards,
You shall not drink their wine.

For I know that your transgressions are many,
And your sins countless,
You who oppress the innocent, take bribes,
And thrust aside the needy at the gate . . .

Seek good and not evil that you may live, and that thus the Lord,
the God of hosts, may be with you, as you have said.
Hate evil, and love good
And establish justice at the gate;
Perhaps, the Lord, the God of hosts,
Will be gracious to a remnant of Joseph . . .

Therefore thus says the Lord, the God of hosts, the Lord:
"I hate, I spurn your feasts,
And I take no pleasure in your festal gatherings.
Even though you offer me burnt-offerings,
And your cereal-offerings, I will not accept them;
And the thank-offerings of your fatted beasts I will not look upon.

"Take away from me the noise of your songs,
And to the melody of your lyres I will not listen.
But let justice roll down like waters,
And righteousness like a perennial stream."

Amos 5:11, 12, 14, 15, 23, 24. *The Bible: An American Translation.*
Published by the University of Chicago Press. Reprinted by permission.

AMOS IS DEPORTED

"The king's chaplain, Amaziah, sends word to the king that the Judean is stirring up a revolution by his propaganda against the government. He uses a beautiful figure in comparing the country to a vessel which, already filled, can hold no more. He then orders him home. What business, he thinks, has this southerner telling us northerners about our government or religion? He uses the terms which since Elijah's violence had become an insult. Amos promptly defends himself. He has no connection or relation with any such union. He is a plain shepherd who deals also in sycamore figs. Out there by the desert he has seen the folly of the city life. In his travels and from strangers he has learned about the rising power of Assyria. Israel is doomed. The priest cannot understand this. Amos is deported. In his Tekoan solitude he

wrote the speeches he was forbidden to utter. Where is the government's spy Amaziah, the priest? We know him only as he flits across the stage where Amos plays the master rôle. The deported southerner supposed to be a revolutionist, after 2000 years is claimed as inspired of God and the forerunner of the Christian. Amaziah lived and died in the favor of the king. Amos was expelled. Today the scaffold, fire or exile, tomorrow memorial, eulogy, and devotion."

CHARLES ARTHUR HAWLEY, *The Teaching of the Prophets*.
Published by Association Press, New York.

A TONIC TO SLUGGISH SPIRITS

"What is the value of Amos for today? In certain respects we have gone beyond him. . . . His vivid sense of God's wrath both shocks us and leaves us cold. His conviction that calamities are to be interpreted as signs of divine displeasure appalls us. His scathing denunciations, though there is that in us which makes us enjoy them, strikes us as possibly unfair, probably ineffective and certainly harsh. . . . But clearly he puts first things first. There is a lift about this man, a freedom, a throwing off of ordinary human hesitations that acts as a tonic to our sluggish spirits. Amos lives in a vaster world, where wealth and splendour count for nothing, where kings seem small, where the power of the powerful is contemptible and the only things worthy of honour are justice and purity and truth, where what God thinks is the supreme question. He is one of the great emancipated spirits of the race. And he is one of its most passionate champions of the poor. Wherever men have gone to the Bible for encouragement in the long struggle for the liberation of the underprivileged, they have found it chiefly in Amos and in those successors whom he deeply influenced—Isaiah and Micah."

FLEMING JAMES, *Personalities of the Old Testament*.
Published by Charles Scribner's Sons, New York.

Hebrew Prophets: First Thursday

5. HOSEA

Wider grows the kingdom,
Reign of love and light;
For it we must labor,
Till our faith is sight.
Prophets have proclaimed it,
Martyrs testified,
Poets sung its glory,
Heroes for it died.
Forward through the ages,
In unbroken line,
Move the faithful spirits
At the call divine.

FREDERICK L. HOSMER, 1908. From the *Hymn and Tune Book*.
Published by The Beacon Press, Inc. Used by permission.

GOD AS SAVIOR

Hosea began his work as prophet about ten years after Amos had startled his hearers at Bethel with a proclamation of doom. He was a citizen of Israel and the only one of the literary prophets to come from that region. His new message about the pursuing and forgiving love of God emerged from his own domestic experiences. Gomer his wife turned to a life of promiscuity. Scholars are divided in judgment as to whether Gomer was a prostitute whom Hosea married as a means of dramatizing his religious message, or whether she became faithless following the birth of their first child. The former interpretation is difficult to maintain in the light of all that is known of Hosea's own character and his profound insight into the nature of God. In spite of textual difficulties, many scholars are convinced therefore that Gomer did not fall into her life of public shame until after some months or years of married life. Thus Dr. Fosdick writes:

"One of the noblest figures in this great succession was Hosea . . . in a way none before him had ever achieved, he went beyond the idea of God as judge to the idea of God as savior. Himself the victim of domestic tragedy, he loved his wife even in

her faithlessness. His rage and shame at his wife's betrayal of him, his grief and anguish, and his unconquerable love for her despite her sin, seemed to him an experience like that of God himself, dealing with faithless Israel. In undiscourageable compassion he loved his false wife, 'even as Yahweh loveth the children of Israel, though they turn unto other gods.' Far from identifying God, therefore, with the dominant customs of contemporary Israel or stopping with the divine condemnation of them, Hosea saw God with passionate earnestness refusing to give up his people and determined to save them from their evil."

HARRY EMERSON FOSDICK, *A Guide to Understanding the Bible*.
Published by Harper and Brothers, New York.

JEHOVAH AS ISRAEL'S LOVER

"Hosea's great contribution to religion and to the science of society is his teaching regarding God's relation to man. Here he analyses the ultimate motives that prompt right social thinking and living. With a boldness that has no parallel in pre-Christian literature he portrays Jehovah as Israel's Lover. The form in which he first presented this revolutionary teaching was largely determined by his own personal experience. It is clear that his impulse to be merciful to his guilty wife opened his eyes to Jehovah's love for his disloyal people. . . . The second chapter of Hosea contains a marvellous monologue in which the unswerving affection, the bitter anguish, and the ardent hope of the divine Lover was vividly revealed. . . . The children, however, are blinded by their baneful inheritance and Israel is still intent upon following the gods of fertility from which in her ignorance she thinks prosperity comes. Hence the divine love can be expressed only in discipline. . . . Hosea fully realised and taught that in the divine economy punishment was never an end in itself but only a means to a higher end. In imagination he pictures the divine Lover as looking forward to the day when discipline shall have done its work and love could find perfect expression. No more stirring love-song can be found in the world's literature, for it voices the love of the divine Lover for human society.

Therefore I am going to allure her,
And bring her into the wilderness,
And speak endearingly to her.

And I will give her from there her vineyards,
 And the valley of Achor as a door of hope,
 And there she shall respond as in the days of her youth,
 As in the days when she came up from the land of Egypt.
 And it shall be in that day, is the oracle of Jehovah,
 She shall call to her husband,
 And shall call no more to the Baalim.
 And I will remove the name of the Baalim from her mouth,
 And they shall no more be mentioned by their names.
 And I will betroth her to me forever,
 Yea, I will betroth her to me in righteousness,
 And in judgment, and in kindness, and in mercy,
 Yea, I will betroth her to me in faithfulness,
 And she shall know Jehovah.

Hosea 2:14-20.

"In these impassioned words Hosea sets forth his central social teaching. Righteousness, justice, kindness, love, and fidelity are the essential and only foundations on which an intimate and abiding relationship between God and mankind can be established. . . . In a later passage Hosea apparently uses the figure of father in describing Jehovah's love for his people. . . . As in a mighty symphony, the two contrasting emotions of divine love and of human disloyalty struggle together in this wonderful monologue:

When Israel was young, then I began to love him,
 And out of Egypt I called his sons.
 The more I called them,
 The further they went away from me.
 They kept sacrificing to Baalim,
 And making offerings to images.

Yet it was I who taught Ephraim to walk,
 Taking them up in my arms;
 But they did not know that I healed them;
 With humane cords I ever drew them,
 With bands of love . . .

How can I give thee up, O Ephraim! how can I give thee over,
 O Israel!

How am I to give thee up as Admah! and make thee like Zeboim!
 My heart asserts itself;
 My sympathies are all aglow.

I will not carry into effect the fierceness of my anger ;
I will not turn to destroy Ephraim.
For God am I, and not man,
Holy in the midst of thee, therefore I will not consume."

Hosea 11:1-5, 8, 9.

CHARLES FOSTER KENT, *The Social Teachings of the Prophets and Jesus*.
Published by Charles Scribner's Sons, New York. Printed by permission.

THE WAY OF LOVE'S AGONY

"The play entitled *The Green Pastures* shows a Negro's primitive conception of Heaven. God from the window of His private office in the sky is hurling retributive thunderbolts on our recalcitrant little earth. The thunderbolts are vain. . . . Meanwhile there comes to the skyey kingdom the strange prophet Hosea, who had loved his wife even in her unfaithfulness. Through all her waywardness he loved her, until her sins were absorbed in the whiteness of his patient devotion, and she returned home. Was that the 'way out' for God in His striving with our perverse planet? God begins to avoid Hosea: the way of love's agony is too long and too red. As often as the shadow of Hosea falls on the wall near God's office, His brow darkens. Is that the way? We see God in that strange drama clenching His hands until the knuckles show white through the flesh, until the nails almost draw blood. The concept may be primitive, but the truth is deep. At the last God is heard saying, 'I see a Man toiling on a lonely Hill'; and from off-stage a voice answers as though it were the voice of all Christendom: 'It's a terrible burden for one Man to carry.'"

GEORGE A. BUTTRICK, *The Christian Fact and Modern Doubt*.
Published by Charles Scribner's Sons, New York.

O LOVE, THAT WILT NOT LET ME GO

O Love, that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depth its flow
May richer, fuller be.

GEORGE MATHESON, 1882.

Hebrew Prophets: First Friday

6. ISAIAH

"The true prophet rises above his age and race like a towering mountain peak piercing heaven itself and enveloped in the eternal mystery of divine revelation. He rests, however, squarely on earth, for common human experience and needs are the basis of work and teaching."

CHARLES FOSTER KENT.

OF ROYAL BLOOD

"While Amos and Hosea were executing in the Northern Kingdom the mission with which God had entrusted them, a youth was approaching manhood in the city of Jerusalem who was rarely qualified in personal endowment and by favouring conditions to enter upon a similar work in Judah, and to carry it to a higher stage of development. The peer of these men of God in loyalty, devotion and courage, he was so situated that a much wider sphere of service was open to him. . . . Jewish tradition makes the father of Isaiah a brother of King Amaziah, and the prophet therefore a first cousin of Hezekiah. . . . It was a crisis in the history of Israel that needed an exceptional messenger. The last half of the eighth century was to witness the fall of the Northern Kingdom. It was hopelessly corrupt. Amos and Hosea had pronounced its doom. The judgment was inevitable. . . . How could it escape in the impending conflict between Assyria and Egypt for the supremacy of Western Asia? Lying as it did close to the route which the hostile armies must traverse, its existence was at stake."

JAMES HASTINGS, *The Greater Men and Women of the Bible.*

Published by T. and T. Clark, Edinburgh.

THREE ISAIAHS

"The Book of Isaiah, as we have it today, represents the work of several men. The ancient method of book-making differed so widely from ours that it is difficult at first to read this big collection of sixty-six chapters. All competent scholars divide the poems as follows: Chapters 1-39, Isaiah of Jerusalem, 738-700 B.C.;

Chapters 40–55, Deutero-Isaiah, 546–539; Chapters 56–66, Trito-Isaiah, 520 on. The situation arose in this way. Ancient writers cared nothing for dates nor names nor royalties. They wrote because they had to, preferring always to declare a living message to living men from a living God. They left their disciples to collect their poems and addresses, and later collectors put them together in a generally confused manner. . . .

“The first thing to do toward the understanding of Isaiah (or any other prophet) is to bring an historical sense to the several poems and addresses and to arrange them in chronological order. For instance, Isaiah’s first poem, his call to be a prophet, should stand first according to our method of writing history. The editor of the book as it has come down to us put it after what he considered the prophet’s chief message. So it forms chapter six in the text. We must read it first, if we seriously care to understand this great man.”

CHARLES ARTHUR HAWLEY, *The Teaching of the Prophets*.
Published by Association Press, New York.

SEND ME!

In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and uplifted, with the skirts of his robe filling the temple. Over him stood seraphim, each having six wings, with two of which he covered his face, with two he covered his loins, and with two he hovered in flight. And they kept calling to one another, saying,

“Holy, holy, holy, is the Lord of hosts;
The whole earth is full of his glory.”

And the foundations of the thresholds shook at the sound of those who called, and the house filled with smoke.

Then said I,

“Woe to me! for I am lost;
For I am a man of unclean lips,
And I dwell among a people of unclean lips;
For my eyes have seen the King,
The Lord of hosts.”

Then flew one of the seraphim to me, with a red-hot stone in his hand, which he had taken with tongs from the altar; and he touched my mouth with it, and said,

“See! this has touched your lips;
So your guilt is removed, and your sin forgiven.”

Then I heard the voice of the Lord, saying,

“Whom shall I send,
And who will go for us?”

Whereupon I said,

“Here am I! send me.”

Isaiah 6:1-8. *The Bible: An American Translation.*

HOLINESS AND JUDGMENT

“Isaiah was very sure of God. He saw him with remarkable distinctness. He saw him to be Infinite Holiness, and because he saw him as holiness, he saw the heinousness of sin. No man has ever dealt with sin more vigorously or masterfully than this son of Amoz. Read in the 28th chapter how he scourges the religious leaders of his people. He spares no one. Read in the 5th chapter how he warns the sophistical philosophers of his country who play with ethical distinctions and call things by wrong names, calling evil good and good evil, and bitter sweet and sweet bitter. Read in the 3rd chapter, how he lashes the women of Jerusalem. . . . Read in his first chapter how he denounces the princes, with their dishonest hangers-on, and the judges with their itching palms, and the greedy landowners with their hearts hard as mill-stones. No man has ever pictured sin more vividly or denounced it with intenser passion. . . .

“Isaiah painted retribution under two figures, both of them so terrible as to awe the heart. He says that sin brings about an atrophy of the senses of the soul. If men persist in sinning, they lose the power of seeing, and the power of hearing, and the power of understanding. . . . But Isaiah’s favorite figure is fire. There is nothing so active, so aggressive, so penetrating and so irresistible as fire. This is Isaiah’s favorite image for retribution. . . . A sinner is consumed by the sins which he commits. . . . It is an inexorable law. The law cannot be changed, there is no escape. If you sin you

are burned. . . . In the view of the prophet, God is a consuming fire, and a nation that persists in its wickedness is burnt up like so much fuel."

CHARLES E. JEFFERSON, *Cardinal Ideas of Isaiah*.
Published by The Macmillan Company, New York.

DIVINE HOLINESS

"Amos emphasized the righteousness of Yahweh, Hosea his loving-kindness; Isaiah saw the source of these qualities in the divine holiness. He regarded righteousness, loving-kindness, and all other divine qualities as expressions of holiness. . . . With this sublime vision of Yahweh there came to the prophet clearer vision of himself and his contemporaries, which found expression in the lament: 'Woe is me! for I am undone; because I am a man of unclean lips.' Isaiah further realized, as a result of his lofty conception of Yahweh, that the relation of Yahweh to man was determined, on the one hand, by the divine character, on the other, by the attitude of man toward God. This, in turn, brought into prominence two aspects of the divine holiness: love for the good and hatred for the evil and sinful. . . . To a holy God, a cold, heartless, formal service, without the spirit of true devotion and the backing of a righteous life, must be an abomination. With Isaiah religion did not consist in the performance of ceremonial acts, nor in the acceptance of a creed; religion was primarily a matter of heart and life. Hence, he was convinced that the divine requirements had to do primarily with life and conduct, and life in all its aspects and relations; and therefore, that it was his chief duty to assist his contemporaries to a realization of the lofty ideals of Yahweh in their individual lives, in their social relations in the national life, and in their intercourse with other nations. . . . He knew that a nation's morals have greater influence in determining its destiny than kings and armies. Consequently, when he saw himself face to face with conditions which, unless a remedy could be found, meant certain doom, he roared with the voice of a lion against social and moral corruption. But he was not content with denouncing abuses; he was equally anxious to hold before the people high social and moral ideals, which he constantly urged them to attain."

FREDERICK CARL EISELEN, *The Prophetic Books of the Old Testament*.
Published by The Methodist Book Concern.

Hebrew Prophets: First Saturday

7. ISAIAH (CONTINUED)

Until cities fall into ruin without an inhabitant,
 And houses without a man,
 And the land be left desolate,
 And Yahweh remove man afar,
 And great be the desert in the midst of the land;
 And still be there a tenth in it,
 Even it shall be again for consuming.
 Like the terebinth, and like the oak,
 To which when they are felled a stump remaineth,
 The holy seed shall be its stump.

“The meaning of these words is too plain to require exposition, but we can hardly over-emphasise them. This is to be Isaiah’s one text throughout his career. ‘Judgement shall pass through; a remnant shall remain.’ All the politics of his day, the movement of the world’s forces, the devastation of the holy land, the first captivities of the holy people, the reiterated defeats and disappointments of the next fifty years—all shall be clear and tolerable to Isaiah as the fulfilling of the sentence to which he listened in such ‘forced and desperate peace’ on the day of his consecration. . . . So when the wickedness of Judah and the violence of Assyria alike seem most unrestrained—Assyria most bent on destroying Judah, and Judah least worthy to live—Isaiah will yet cling to this, that a remnant must remain. All his prophecies will be variations of this text; it is the key to his apparent paradoxes. He will proclaim the Assyrians to be God’s instrument, yet devote them to destruction. He will hail their advance on Judah, and yet as exultingly mark its limit. . . . The affliction shall be very sweeping; again and again shall it come; but the Lord will finally save a remnant of His people.”

GEORGE ADAM SMITH, *The Book of Isaiah*.
 Published by Harper & Brothers, New York.

WHY THE REMNANT?

“Let us see now how Isaiah arrived at his idea of the remnant. He began in his thinking with the conviction that God is Infinite

Holiness. He is Everlasting Righteousness. He is Eternal Purity. Since he is all this, he is against all unholiness and impurity. . . . All unholiness will be destroyed. All unrighteousness will be blotted out. All uncleanness will be burnt up. At this point the prophet faces a startling question. What will become of his country, because his country is not holy? . . . Will, then, God blot out his nation and city? That cannot be. What would become of God's people—the people in whom he desires to make a revelation of his character and will? And what will become of his promises, for his promises have been often repeated—promises of blessings and of ultimate victory? What will become of his purpose, for from eternity it has been his purpose to rear a family of children upon earth who shall bring forth fruit to his glory. This is Isaiah's solution of that problem. 'A remnant will return. A minority will turn to God. The destruction will not be total. There will always be a few who will repent and be healed. . . .' The oak has been laid low, but nevertheless the life of the oak existed in another form. It lived on in the sapling that had grown up out of the root. Just so, said Isaiah, it will be with the people of God. Most of them will be destroyed, but a remnant will survive. . . . The promises of God cannot be made void by the rebellion of the majority. The future of the world belongs to the remnant."

CHARLES E. JEFFERSON, *Cardinal Idea of Isaiah*.
Published by The Macmillan Company, New York.

THESE THINGS SHALL BE

A branch shall come forth from Jesse's stump,
And a shoot from his roots shall bear fruit.
And Yahweh's spirit shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and of power,
The spirit of knowledge in reverence of Yahweh.
From the sight of his eyes shall he not judge,
Nor by the hearing of his ears shall he decide.
But the poor in justice shall he judge,
Yes, decide with equity for the earth's poor.
He will smite the terrifyers with the rod of his mouth,
With the breath of his lips, will he stay the wicked.
And righteousness shall be the girdle of his waist,
And faithfulness the girdle about his loins.

Then shall a wolf live with a lamb,
 And a leopard shall lie along with a kid;
 And a calf and lion cub shall feed together,
 And a cow and a bear shall befriend one another.
 Their young ones, too, shall lie together.
 A lion then like an ox shall eat straw;
 And a babe shall play on the den of an asp,
 Yes, on a viper's den a babe shall be glad,
 For a little child shall guide them.

Isaiah II:1-8, Hawley.

A NEW THING IN HISTORY

"The circle that gathered round Isaiah and his household in these evil days, holding themselves apart from their countrymen, treasuring the word of revelation, and waiting for Jehovah, were indeed, as Isaiah describes them, 'signs and tokens in Israel from Jehovah of hosts that dwelleth in Mount Zion.' The formation of this little community was a new thing in the history of religion. Till then no one had dreamed of a fellowship of faith dissociated from all national forms, maintained without the exercise of ritual services, bound together by faith in the divine word alone. It was the birth of a new era in the Old Testament religion, for it was the birth of the conception of the Church, the first step in the emancipation of spiritual religion from the forms of political life,—a step not less significant that all its consequences were not seen till centuries had passed away. The community of true religion and the political community of Israel had never before been separated even in thought; now they stood side by side, conscious of their mutual antagonism, and never again fully to fall back into their old identity."

W. ROBERTSON SMITH, *The Prophets of Israel and Their Place in History*.
 Published by Adam and Charles Black, London.

VISION OF THE FUTURE

"Here is one of the noblest and most beautiful, most moving passages in Holy Scripture. . . . The content is simple even in its grandeur of expression. . . . The passage (Isaiah 9:2-7) may thus be translated and arranged in verse form:

The people that were walking in darkness
Have seen a great light ;
They that dwelt in deep darkness,
On them hath light shone.

Thou hast multiplied the nation,
Thou hast increased the joy ;
They joy before thee as men joy at harvest,
As they rejoice when they divide the spoil.

For the yoke of his burden,
And the staff about his shoulder,
The rod of his oppressor,
Hast thou broken as in the day of Midian.

For every boot worn in tumult (of battle)
And every garment rolled in blood
Shall be for burning,
For fuel of the fire.

For unto us a child is born,
Unto us a son is given,
And dominion is upon his shoulder ;
And his name is called—
Wonderful Counsellor,
Mighty God,
A Father for ever,
Prince of Peace.

Great is his dominion,
And endless the peace
Upon the throne of David
And throughout his dominion,
To establish it and support it
In justice and righteousness
From henceforth and forever :

The zeal of Jehovah of Hosts will do this."

ROBERT W. ROGERS, Isaiah, in *The Abingdon Bible Commentary*.
Published by Abingdon-Cokesbury Press, Nashville.

Hebrew Prophets: Second Sunday

8. JEREMIAH

Eternal One, thou didst persuade me,
and I let myself be persuaded!
Thou wast too strong for me;
I had to yield.
Now all day long I am a laughing-stock;
men all deride me.
Whenever I speak, they mock, and they ill-treat me;
for uttering the Eternal's word day after day,
I am taunted and insulted.
If I say, "I will not mention it,
I will not speak in his name any more,"
then I feel within me as it were
a fire that burns my very being.

*Jeremiah 20:7-9, The Bible, a New Translation.
Published by Harper and Brothers, New York.*

ANGUISHED PROPHET OF DOOM

"Jeremiah's ministry lasted about forty years; and for much of that period it must have been a sequence of concentrated anguish of soul, such as can have fallen to few men to bear. . . . His account of his call shows that he did not want to be a prophet, least of all a prophet with such a message. . . . Yet he felt that his work called him to live unmarried, a deprivation which to an Oriental is almost the supreme abnegation. Without any of the consolations of home, wife, or children, with his own folk alienated, he found himself constrained to deliver a message, which could not but irritate his countrymen, which set his whole nation against him, which caused his name to be one of obloquy, which was repudiated not only by kings and people, but even by the rest of his profession, and was as generally hated as it was neglected in practice. . . . It was in the intimacy of his own religious experience with God that he learnt to see the possibility of man's relation 'alone with the Alone.' It seems almost as if God tore him, all resentful and complaining, out of the life of his nation, and set him apart from it, in order that he should learn to find God by himself, and should tell

men that this could be done by anybody anywhere. The reward was worth the agony which the discipline brought upon him. But of the agony in which he won it, there can be no question. To later thinkers among the Jews, Jeremiah became the supreme type of the suffering servant of Yahweh. . . . To Christians, Jeremiah, as the sufferer for the evil of others, as the prophet of repentance, as the penitent who mourns for his brothers' sins, has always seemed the most moving of the prototypes, in whom the suffering Saviour of mankind was prefigured."

A. W. F. BLUNT, *The Prophets of Israel*.
Published by The Clarendon Press, Oxford.

INTENSELY PERSONAL

"There is little of the transcendence of God to be found in Jeremiah. . . . Jeremiah talks with Him as one would talk to his friend. He even expostulates with Him. He asks, 'Why?' At times he displays even a fierce resentment at the ways of God. In a word, God is an immediate, personal, spiritual Presence, with whom Jeremiah enters into full and intimate communion. In all of this, Jeremiah anticipates the teaching and example of Jesus beyond any other Old Testament prophet. In this way religion, for Jeremiah, became an affair of the individual heart in its relation with God. Thus far through the whole history of the Old Testament prophecy, it had been a question only of the relation between God and the nation in its corporate capacity. It is the salvation of the nation only that the older prophets have in view. They treat the people as a unit. Sin for them is national sin. Redemption is national deliverance. The individual has his importance only as a member of that community whose destinies engaged the attention of the prophets. But with Jeremiah, this had ceased to be true; at least it had ceased to be the only truth in religion. His own experience had shown him the meaning of a personal religion."

RAYMOND CALKINS, *Jeremiah The Prophet*.
Published by The Macmillan Company, New York.

PERSONAL FELLOWSHIP

"He loved his people with that pure intensity of feeling and lucid insight which makes men's common patriotism seem a trivial and tawdry thing. He saw all their sin and folly with unblinded

eyes, and recoiled from it in loathing. . . . There is no one in the Old Testament who speaks to our imagination and our sympathy as this lonely and tragic figure. . . . It is the man himself who most appeals to us. We hear him crying to God to let the cup pass from him, and yet we see him forced to drain it to the dregs. We can tell one by one the bitter ingredients mingled in his draught: the dark sin of his people that had grown inveterate, the light-hearted folly with which it went dancing on the road to its inevitable destruction, the scorn and hatred heaped on him for treason to the country he loved beyond his life, the irritation at his rebukes, the incredulity of his warnings. We watch him as he staggers and totters under the weight of the cross to which God had doomed him, a life-long agony for the sin and sorrow of his people, for God's pain and his own. . . . Unlike other prophets, he has written down for us his emotions, his heart-broken appeals to God. Thus he became the prophet of personal religion because he had learnt the deepest meaning of religion in his own personal fellowship with God."

A. S. PEAKE, *The New Century Bible: Jeremiah*.

JEREMIAH'S CHIEF WEAKNESS

"He seemed to himself the one religious person in his generation, the only man who knew Yahwe and stood in immediate relation to Him. In this consciousness of spiritual isolation, it seemed further to Jeremiah that the whole cause of Yahwe in the world hung on his individual life—upon his inward fidelity to the truth revealed to him, and also on his outward vindication in the sight of men. This is the explanation, even if it be not a justification, of his passionate desire for the discomfiture of his enemies. Either they must go under or he; either they or he must be put to everlasting shame and confusion. And forasmuch as he was persuaded that the truth of God stood or fell with him, he felt assured of final victory over his foes, prayed with a good conscience that he might see Yahwe's vengeance upon them. . . .

"I think that the defects of his piety are mainly traceable to a single root: viz. an incomplete possession by the spirit of love, which is the medium of perfect communion with God. It is strange at first sight that one who had such a profound conviction of the love of Yahwe for Israel drew so little upon it for himself. God is to him the all-seeing, all-righteous Judge, rather than a loving

Father. . . . He did not enter into the truth that God is love, and he that dwelleth in love dwelleth in God, and God in him. His was not the perfect love that casteth out fear; for great as his faith in Yahwe is it does not deliver him from fear that His cause may suffer shipwreck through the triumph of his foes. . . . Jeremiah had not learned the lesson of the Cross, or the mind which in the agony of death could pray, 'Father, forgive them, for they know not what they do'; 'Lord, lay not this sin to their charge.' A later generation read something of that lesson in the long drawn out tragedy of his career, but Jeremiah went down to the grave, steadfast to the end in his loyalty to the truth, but without the consolation of seeing that the pleasure of the Lord had prospered in his hands."

JOHN SKINNER, *Prophecy and Religion: Studies in the Life of Jeremiah*.
Published by The University Press, Cambridge.

A PRAYER

"Lay upon our souls, O God, the burden of the exploited and the oppressed. Burn into our hearts a realization of the waste of life, of all of its higher aspirations and possibilities of achievement, with which we are confronted on every hand in our modern society. Oppress our minds by a realization of the sufferings of those whose lives are a ceaseless round of unrewarding toil, by the wearing out of whose bodies other men and women are enabled to live in luxury. Enlighten our eyes that we may see ever more clearly the sins of our social order. Give us a holy boldness to denounce without fear or favor that which thy light has made manifest. Move us with an inner compulsion too strong for us to resist to espouse the cause of those who have no voice to plead for themselves. So may we enter ever more fully into the fellowship of the sufferings of Christ upon whom thou didst lay the burden of our sins and by whose stripes we are healed."

WADE CRAWFORD BARCLAY, *Challenge and Power*.
Published by Abingdon-Cokesbury Press, Nashville.

Hebrew Prophets: Second Monday**9. JEREMIAH (CONTINUED)**

Incurable is my sorrow;
My heart within me is sick.

Hark! my people's cry of distress
From the land far and near:
'Is Yahwe not in Zion?
Is no King there?
Past is the harvest, ended the fruit-time,
And we are not saved.'

For the ruin of my people I mourn,
Horror hath seized me.
Is there no balsam in Gilead?
No healer there?
Why then does no healing come
For my people's hurt?

O that my head were waters,
And my eyes a fountain of tears!
That day and night I might weep
O'er my people's slain.

Jeremiah 8:18-23.

THE BELIEVING REMNANT

"It was as if the believing remnant which to Isaiah had represented the spiritual kernel of Israel and the hope of its future had shrunk in Jeremiah's view to the limits of his own individual life. In such a situation we may say that one of two things must happen. Either the prophet will despair of religion, the word of God on which it depends having proved to be seed which can find no soil in human nature wherein it could germinate, or a purely destructive force without power to build and plant and renew. Or else he will find in himself, in his own assent to its truth and his sense of its imperishable worth, the germ and pledge of a new religious relationship, and a proof that there is that in the human heart which will not let the truth of God perish. The second is what happened

to Jeremiah. Disowned by men and driven in upon himself, he found in the truth of his rejected prophecy an indissoluble link of communion between his own soul and God. Amid all his tribulations and the defeat of his lifework, it was a blessedness of which nothing could rob him that Yahwe, the God of Israel, had spoken to him, and received him into His fellowship. And in this individual response to the voice of God he discovered an earnest of that instinctive and universal sense of the divine in which he recognized the permanent essence of religion. . . .

"He had learned that religion is independent of national institutions and legal forms; he had learned by observation that these things were positive hindrances to the knowledge of God in which true religion consists. He had found the secret springs of religion in his own soul, in fellowship with God who searched him and knew him, whose word was the joy and delight of his heart. What was true for him must be true universally. Religion lives in the sense of the divine which is implanted in the human spirit, and draws it upward to its home in God. And hence the new community of religion must be composed of men in whom this direct relation to God is a living reality, who have His revelation in their inward parts, and written in their hearts."

JOHN SKINNER, *Prophecy and Religion: Studies in the Life of Jeremiah*.
Published by The University Press, Cambridge.

JEREMIAH'S ACHIEVEMENT

"Jeremiah, as has often been said, is the prophet of a dying nation; his poetry with its dominant elegiac note is the swan-song both of Hebrew nationality and of Hebrew prophecy. . . . The essential task of the prophecy which reached its complete development amid the death-throes of the kingdom of Judah was to separate the vital truths of religion from their embodiment in the institutions of a decadent social organism; and its characteristic message had been that Yahwe was about to break down that which He had built and pluck up that which He had planted. That task was finished in the work and life of Jeremiah—in his life even more than in his work; for it was only in a tragic personal experience such as he passed through that the reality of religion could be apprehended and verified. Greater than all the teaching of subsequent prophets in its influence on the piety of following generations was

the spirit of Jeremiah, which breathed out on his people after his death, and bore fruit in an experience of fellowship with God, which satisfied the deepest aspirations of the human soul. In his life of unrewarded labour, of unparalleled endurance, and absolute fidelity to God men even read lessons of which his own writings betray no consciousness. They learned from contemplation of its long tragedy a truer insight into the great law of vicarious suffering, which led them on to the conception of the mission of Israel as the oppressed and afflicted servant of Yahwe, and still further to the idea of the one perfect and sinless Servant of the Lord—the Man of sorrows and acquainted with grief, the Lamb of God which taketh away the sin of the world.”

JOHN SKINNER, *Prophecy and Religion: Studies in the Life of Jeremiah*.
Published by The University Press, Cambridge.

A NEW COVENANT

I will put my law within them,
writing it on their hearts;
And I will be a God to them,
and they to me a people;
no longer shall they have to teach
their fellows, each instructing each,
how to know the Eternal; for they all
shall know me, both the great and small;
for I will pardon their offences,
their sin I never will recall.

Jeremiah 31:33, 34, Moffatt.

FIVE ELEMENTS

“Such was the new covenant which Jeremiah of all Israel’s men of God was the first to conceive. Its notes are five in number:

“1. *Inwardness*. Not material blessedness, a changed nature, plentiful harvests, peace with beasts and men, but something in the heart, that men should of themselves know and do right.

“2. *Fellowship with God*. Again a possession of Jeremiah’s own, for did he not belong to God and God to man?

“3. *Immediacy*. Needless for any one to say, Know Yahweh; intermediaries done away with, priests and prophets no longer required. How natural for a man who had lived alone with God!

"4. *Universality*. They shall *all* know God. The new covenant would take effect in all without exception. It was to be made with the house of Israel, and yet in each it would be a personal sovereign experience, independent of rank and office, the common man having it as well as the prophet.

"5. *Pardon*. Full and final pardon; the sin that had been 'written with a pen of iron and with the point of a diamond' upon hearts and altars wiped clean forever; life a fresh page whereon to write better things in a wonderful new day! And sacrifices needed no longer; for that too seems implied, though Jeremiah says nothing of it.

"This prophecy of the new covenant was one of the sayings which introduce a fresh era in man's thinking about God. Hereafter it could not be quite as it had been before these words were spoken. . . . And they were never superseded. How could they be? There is nothing in the Old Testament more sufficient, more ineluctable and more permanent. Any enduring fellowship between God and man must be built on this foundation or not built at all. Jesus took them over into his thinking and saw them fulfilled in the kingdom that he was initiating. One thing only he added, the thought of the cost: 'This cup is the new covenant in my blood.'"

FLEMING JAMES, *Personalities of the Old Testament*.

Published by Charles Scribner's Sons, New York.

A PRAYER

"We bless thee, O God, for the history of our race with its inspiring struggle to find the way out of darkness into light, for the dawning of the light in the far off days as soon as human eyes could bear its rays. For those who bore aloft the torch of truth in a world where men were in bondage to fear and falsehood, for the far-sighted souls who from the mountains of vision heralded the dawning of the day and then for the poets and the painters and the prophets for whom the veil on the face of all things had been lifted that through them we might see the light and walk in it. In the name of Jesus."

RAYMOND CUMMINGS BROOKS.

Hebrew Prophets: Second Tuesday

IO. SECOND ISAIAH

"Seek the Lord while he may be found,
 Call upon him while he is near!
 Let the wicked forsake his way,
 And the unrighteous man his thoughts;
 And let him return to the Lord, that he may have pity upon him,
 And to our God, for he shall abundantly pardon.
 For my thoughts are not your thoughts,
 Nor are your ways my ways," is the oracle of the Lord;
 "But as the heavens are higher than the earth,
 So are my ways higher than your ways,
 And my thoughts than your thoughts. . . .

"For with joy shall you go out,
 And in peace shall you be led;
 The mountains and the hills shall break into singing before you,
 And all the trees of the field shall clap their hands.
 Instead of the thorn shall come up the cypress,
 And instead of the brier shall come up the myrtle;
 And they shall be to the Lord a memorial,
 An everlasting sign that shall not be cut off."

Isaiah 55:6-9, 12, 13. *The Bible: An American Translation.*
 Reprinted by permission of The University of Chicago Press.

CHAPTERS 40 TO 55

"The Book of Isaiah has long been divided by scholars into two great sections, 1-39 and 40-66. The first section contains all that we have of the genuine prophecies of Isaiah, although much of it is not from his hand. The second section in its entirety proceeds from a later age than Isaiah's and from other hands than his. . . . When the separation was first clearly made, the opinion of scholars was that the whole of chapters 40-66 was the work of a single man, whom they called Second Isaiah. But after a while critics began to question its unity and in 1892 Bernard Duhm came forward with the theory that chapters 56-66 proceed from a different prophet, whom he named the Third Isaiah. This idea found acceptance in the scholarly world and today the large major-

ity of scholars regard the division into Second and Third Isaiah as established. . . . The prevailing view therefore is that chapters 40-55 were uttered by a great anonymous prophet of the exile somewhere about 540 B.C."

FLEMING JAMES, *Personalities of the Old Testament*.
Published by Charles Scribner's Sons, New York.

BASIS OF HOPE

The Babylonian captivity of the Jews began in 597 B.C. when Nebuchadnezzar carried King Jehoiachin and the flower of the Hebrew people to his capital. The Second Exile began in 586 B.C. after Jerusalem had been destroyed as the consequence of rebellion. The first hope of deliverance came in 547 B.C. when Cyrus king of Persia subdued the domain of Croesus king of Lydia and began to threaten the kingdom of Nebuchadnezzar's successors. Between this period and the fall of Babylon to Cyrus in 539 B.C., Second Isaiah wrote his immortal words of hope.

GOD AS DELIVERER

"Second Isaiah was a man whose thoughts were all-embracing. The highest things, God and creation, humanity and its history, and how God leads it to its goal and the past, present and future of his people in the light of divine guidance, occupied him constantly. He was a man of both rich and warm emotions who felt keenly the sufferings of his people, but God's guidance seemed greater, and led to future splendor that Yahweh had decreed for his people and for humanity. His idealism knew no bounds. He looked upon all things with the spiritual eye, with his vision fixed upon God's great and eternal purposes. . . . To proclaim this he had at his command a fertile and vigorous mind and a poet's soul. Sometimes he uttered soft, lyric, almost flattering words of the gentlest style, again he was capable of pouring forth the thoughts of his agitated soul in mighty notes of solemn pathos. . . . He knew and was filled with the consciousness of the knowledge that his people, although they were now crushed and downtrodden, should some day rise, indeed soon, and that God himself would visibly appear and take his place above other gods, and call all the world before His judgment seat; and He would bring salvation to all the world."

RUDOLF KITTEL, *Great Men and Movements in Israel*.
Published by The Macmillan Company, New York.

AN EVERLASTING GOD

Comfort ye, comfort ye, my people,
Saith your God.
Speak ye encouragement to Jerusalem, and declare to her
That her hard service is ended;
That her iniquity is expiated;
That she hath received from the hand of Jehovah
Double for all her sins.

A voice crieth:
Prepare ye in the wilderness the way of Jehovah;
Make straight in the desert a highway for our God!
Every valley shall be exalted,
And every mountain and hill be made low;
The crooked shall become straight,
And the rough places plain.
For the glory of Jehovah shall be revealed,
And all flesh shall see it together;
For the mouth of Jehovah hath spoken it.

A voice said, Proclaim!
And I said, What shall I proclaim?
All flesh is grass,
And all its comeliness as the flower of the field.
The grass withereth, the flower fadeth,
When the breath of Jehovah floweth upon it.
Truly the people is grass.
The grass withereth, the flower fadeth,
But the word of our God shall stand forever . . .

Do ye not know?
Have ye not heard?
Jehovah is an everlasting God,
The creator of the ends of the earth;
He fainteth not, nor is he weary;
His understanding is unsearchable.
He giveth power to the faint;
To the feeble abundant strength.
The youths shall faint and be weary,
And the young warriors shall utterly fall.

But they that trust in Jehovah shall renew their strength;
They shall mount up with wings like eagles;
They shall run and not be weary;
They shall walk and not faint.

Isaiah 40:1-8, 28-31,

GEORGE R. NOYES, *A New Translation of the Hebrew Prophets*.
Published in 1866 by American Unitarian Association, Boston.

SUFFERING OF THE RIGHTEOUS

"The Second Isaiah threw more light on the baffling problem of the suffering of the righteous than did any poet or philosopher before the Christian era. In the immortal stanzas of Isaiah 52:13 to 53:12 he declares that he who would perform the highest service for a sinful world must indeed suffer, but that the self-denial and the voluntary suffering of the righteous in behalf of the ignorant and the fallen are often the only forces that will awaken and save them. These alone are invincible. They alone bring to those who gladly make the sacrifice the gratitude of a saved humanity, which is the highest honour that man can confer. . . . The Second Isaiah declares in fearless terms that the true servant of Jehovah is an upbuilder and that his reward is the superlative joy which comes not only from complete self-realisation but also from the consciousness of doing the will of God in human society."

CHARLES FOSTER KENT, *The Social Teachings of the Prophets and Jesus*.
Published by Charles Scribner's Sons, New York.

A PRAYER

"O God above all, yet in all; holy beyond all imagination, yet friend of sinners; who inhabitest the realms of unfading light, yet leadest us through the shadows of mortal life; how solemn and uplifting it is even to think upon Thee. Like sight of sea to wearied eyes, like a walled-in garden to the troubled mind, like home to wanderer, like a strong tower to a soul pursued; so to us is the sound of Thy name."

W. E. ORCHARD.

Hebrew Prophets: Second Wednesday

II. SECOND ISAIAH (CONTINUED)

Behold my Servant! Him I uphold,
My chosen, in him my soul has joy;
My very own spirit in him have I put,
True religion shall he bring to the nations.

He shall not shout, nor cry aloud,
In the street his voice shall not be heard,
A bruised reed he shall not break,
A smoking wick he shall not quench.

Faithfully he extends the true religion.
He is neither tired nor is he depressed.
He shall yet establish true religion in the world,
And for his teaching the far isles wait.

Isaiah 42:1-4, Hawley's Translation.

Behold, my servant Israel yet shall rise,
he shall be raised on high;
as many were appalled once at his fate,
kings shuddering at his doom,
so many a nation shall yet do him homage,
with kings in silent awe,
for they shall see what they were never told,
a sight unheard of.

Isaiah 52:13-15, Moffatt.

Who could have believed what we heard?
And the might of the Lord—to whom has it been revealed?
For he grew up like a sapling before us,
Like a root out of dry ground;
He had no form or charm, that we should look upon him,
No beauty, that we should admire him.
He was despised, and avoided by men,
A man of sorrows, and acquainted with pain;
And like one from whom men hid their faces,
He was despised, and we esteemed him not.

Yet it was our pains that he bore,
Our sorrows that he carried;
While we accounted him stricken,
Smitten by God, and afflicted.
He was wounded for our transgressions,
He was crushed for our iniquities;
The chastisement of our welfare was upon him,
And through his stripes we were healed.
All we like sheep had gone astray,
We had turned everyone to his own way;
And the Lord made to light upon him
The guilt of us all.

When he was oppressed, he humbled himself,
And opened not his mouth;
Like a sheep that is led to the slaughter
Or like a ewe that is dumb before her shearers,
He opened not his mouth . . .
The fruit of his suffering shall he see, and be satisfied;
Through his affliction shall my servant, the Righteous One,
Bring righteousness to many,
And he shall bear their guilt . . .
Because he poured out his lifeblood to the utmost,
And was numbered with the transgressors,
While he bore the sin of many,
And made intercession for the transgressors.

Isaiah 53:1-7, 11, 12. *The Bible: An American Translation.*
Published by the University of Chicago Press, Chicago.

FIVE HUNDRED YEARS LATER

"We have seen that the most striking thing about this prophecy is the spectral appearance of the Servant. He haunts, rather than is present in the chapter. We hear of him, but he himself does not speak. We see faces that he startles, lips that the sight of him shuts, lips that the memory of him, after he has passed in silence, opens to bitter confession of neglect and misunderstanding; but himself we see not. . . . And when we ask, Who was he then? What was his name among men? Where shall we find himself? Has he come, or do you still look for him?—neither the speakers, whose con-

science he so smote, nor God, whose chief purpose he was, give us here any answer. . . .

"But about five hundred and fifty years after this prophecy was written, a Man came forward among the sons of men,—among this very nation from whom the prophecy had arisen; and in every essential of consciousness and experience He was the counterpart, embodiment, and fulfilment of this Suffering Servant and his Service. Jesus Christ answers the questions, which the prophecy raises and leaves unanswered. In the prophecy we see one, who is only a spectre, a dream, a conscience without a voice, without a name, without a place in history. But in Jesus Christ of Nazareth the dream becomes reality; He, whom we have seen in this chapter only as the purpose of God, only through the eyes and conscience of a generation yet unborn,—He comes forward in flesh and blood; He speaks, He explains Himself, He accomplishes, almost to the last detail the work, the patience, and the death which are here described as Ideal and Representative."

GEORGE ADAM SMITH, *The Book of Isaiah*.
Published by Harper & Brothers, New York.

GOD'S LARGER PURPOSE

"A unique and imposing spectacle is this procession of prophets, appearing as they did under untoward circumstances, transcending material conditions, towering over their contemporaries, preaching by divine compulsion a doctrine which for their age had neither material basis nor historical warrant, bearing testimony in their words and in their lives to the truth expressed by Zacariah, 'Not by virtue of material strength and political power shall ye prevail, but by my spirit, saith the Lord.' For mark, not at the flood-tide of Israel's power did these prophets appear, but at a time when the national life was at its lowest ebb, even threatened with extinction; and, what is equally significant, although they came apparently to predict doom, they were essentially the apostles of faith and hope.

"Here, indeed, we have the very heart of the matter. The prophets were convinced that the nation must perish; they were haunted by the knowledge of the people's sinfulness and of the impending judgment. . . . But while brooding over the coming ruin of their people, they were saved from despair by the deeper spiritual

insight which came to them, by the larger vista that opened up before their soul. They caught a glimpse, as it were, of God's larger purpose; and in this light realized that Israel was but part of the general plan, and that the present was but a step to the future. They had a vision—a wondrous one for their age—of the ultimate regeneration of mankind and the universal dominion of God; and it was this vision and this faith that inspired them, and gave them courage to go forth and proclaim to a doomed people the message of hope they had received from God, the gospel of final deliverance from sin and error."

MOSES BUTTENWIESER, *The Prophets of Israel*.
Published by The Macmillan Company, New York.

A PRAYER

"O God, the Light of all that is true, the Strength of all that is good, the Glory of all that is beautiful, we thank Thee that Thou hast put within our minds some spark of the eternal flame, some desire after goodness, some enjoyment of whatsoever things are lovely. We thank Thee for the strength of reason and for all the inner kingdom of the mind; for every thought that lifts us to Thyself; for every noble desire; for every holy impulse. We thank Thee that Thou hast so framed our hearts that our deepest instincts anchor us to Thee: that Thou hast so created everything, that he who loves the Truth can never miss Thee at the last. In all our thoughts, save us from anxiety, presumption, and fear. Deliver us from all falsehood, error, and prejudice. And as we have gathered ourselves to seek Thee afresh may all our doubts vanish before the shining of Thy face, and as our thoughts are hushed to silence now, may we find Thee moving upon our minds, higher than our highest thought, yet nearer to us than our very selves. Inspire, uplift, and comfort us, and manifest Thyself, O God."

W. E. ORCHARD, *The Temple*.
Published by E. P. Dutton & Co., New York.

Jesus and His Disciples: Second Thursday

12. THE WORLD IN WHICH THEY LIVED

"When Mary's child was born there in the stable on a winter's night, with no warmth to give her comfort except the warmth that came from the bodies of asses and of oxen lying near, the vast indifference of the Roman world, unknowing and unconcerned, seemed to smother that event in Bethlehem with all the weight of its remote contempt. What did it matter to Cæsar that a peasant mother in one of the far-off provinces held a baby in her arms that night? What contemptuous laughter would have rung from the lips of Roman legionaries if it had been suggested that there in the child's life was a power more enduring and more irresistible than their swords. To the calculations of the world the fact of the child Jesus would have seemed a thing utterly devoid of consequence. . . . Yet the personality of Jesus so transfigured those facts of his existence that he remains today as the one great influence from those ancient years which reaches across the centuries with an immortal power. Cæsar Augustus and all the glory of his empire are gone, and the long-vanished centuries are the winding-sheet in which the dead glories of Rome have descended into the dust."

WALTER RUSSELL BOWIE, *The Renewing Gospel*.
Published by Charles Scribner's Sons, New York.

INCIPIENT REBELLION

"All that Rome brought was not good. With her wealth and power came ostentation, corruption, pride, contempt, oppression, tribute, slavery, Greek vice, theatrical and gladiatorial shows, obscene and cruel—and worst of all, idolatry and threatening profanation of the sanctities of Jehovah. The Jewish world reacted indignantly against these evils in a growing spirit of revolt, until, A.D. 66, the nation broke into open rebellion and war to the death ensued. The ministry of Jesus was spent in the atmosphere of this incipient rebellion. The successful revolt of the Maccabees against their Syrian oppressors was a perennial inspiration. God had marvellously blessed and rewarded their faithfulness and patriotism. Would He not do as much for His people now if they showed a like loyalty and resolution? From the days of the enrolment (A.D.

6 or 7) down to the final rise of Bar-Cochba (A.D. 131-135) one leader after another came forward with more or less explicit claim to be Messiah. . . . The charge brought against Jesus at His trial before Pilate is that He was guilty of this Revolutionary Messianism. 'We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He Himself is Christ a king.' The inscription on the cross shows it was on this charge He was delivered to the executioners. His companions in crucifixion were men who had been similarly condemned for sedition, and His rival Barabbas, the favourite of the multitude, was one who 'for insurrection and murder had been cast into prison.' Evidently Jesus' whole ministry was surrounded by a halo of revolutionary expectation in the eyes of the people, which the mystery of His references to Himself tended to exaggerate. His own disciples regarded Him through the same eyes. Peter could not believe Jesus was destined to be rejected by the authorities and to suffer and die. James and John expected to share His temporal throne, and even after His resurrection His disciples ask Him, 'Dost Thou at this time restore the kingdom to Israel?' Jesus lived and taught elevated upon a volcano of rebellion."

SAMUEL DICKEY, *The Constructive Revolution of Jesus.*
Published by George H. Doran Company, New York.

TWO THOUSAND CRUCIFIED

"The country was seething with sedition; plot after plot was hatched against the hated Roman dominion; and the empire employed tactics of ruthlessness against the insurgents. In the year 6 A.D. a Galilæan named Judas gathered together a company of rebels, attacked and captured the city of Sepphoris, some five miles distant from Nazareth. The Romans with their terrible and pitiless efficiency made short work of the rebels and crucified two thousand of them on the hill on which the city was built. The gruesome spectacle was visible from Nazareth; and Jesus, then a lad between ten and eleven years of age, may have seen it; certainly, he must have heard his elders speak of it. That was the kind of setting in which his life was lived. He spent his days among fierce nationalists and under the shadow of a sharp and merciless sword."

RICHARD ROBERTS, *That Strange Man Upon His Cross.*
Published by The Abingdon Press, Nashville.

APPALLING HORROR

As he went out of the temple, one of his disciples said to him, "Look, teacher, what a size these stones and buildings are!" Jesus said to him, "You see these great buildings? Not a stone shall be left on another, without being torn down. . . . But when you see the Appalling Horror standing where he has no right to stand [let the reader note this], then let those who are in Judaea fly to the hills. . . . Pray it may not be winter when it comes, for those days will be days of misery, the like of which has never been, from the beginning of God's creation until now. . . ."

Mark 13:1, 2, 4, 15, 19, Moffatt.

SIGNS OF THE TIMES

"Our Lord perceived quite clearly that things were moving to a crisis between the Jewish nation and the great power of Rome. Judaism was steadily hardening down into an anti-Roman league, into a veiled conspiracy. If that were not changed, if a new temper and policy were not introduced, things, our Lord perceived, could have only one end—the Roman power would be compelled for the sake of its own security to break up and scatter the nationalism of the Jews, and to suppress with violence every external circumstance of the Jewish religion. . . . Now our Lord yearned to save His own people. . . . Let Judaism break up the hard crust that had settled down upon her spirit; let the River of God which flowed through the Holy City pour out upon all peoples; let His people abandon the petty ambition to be a nation, and let them assume the much greater career of being a voice, a spirit, a conscience to the whole human race; let them declare what every prophet declared that 'there is no respect of persons with God,' that God has no favourites, that everything He ever said to His own people He said to them that they might say it to all other peoples, that He chose them because at the time they were able to hear and to understand, but that He said what He said to them as the surest way of getting what He said into the ears and minds of all mankind."

JOHN A. HURTON, *The Proposal of Jesus*.
Published by George H. Doran Company, New York.

O JERUSALEM, JERUSALEM

"O Jerusalem, Jerusalem! the city that has kept on murdering the prophets, and stoning those who have been sent to her, how often I have yearned to gather your children around me, as a hen gathers her chickens under her wings, but you refused!"

Matt. 23:37, CHARLES B. WILLIAMS,
The New Testament, A Translation in the Language of the People.
 Published by Bruce Humphries, Inc., Boston.

LIGHT IN THE DARKNESS

Into this vast and awful darkness came the Light of the world.
 And through the long generations since that Flame has burned ever
 more brightly.

Glory to God! and to the Power who came
 In filial duty, clothed with love divine,
 That made His human tabernacle shine
 Like Ocean burning with purpureal flame;
 Or like the Alpine Mount, that takes its name
 From roseate hues, far kenne'd at morn and even,
 In hours of peace, or when the storm is driven
 Along the nether region's rugged frame!
 Earth prompts—Heaven urges; let us seek the light,
 Studios of that pure intercourse begun
 When first our infant brows their lustre won;
 So, like the Mountain, may we grow more bright
 From unimpeded commerce with the Sun,
 At the approach of all-involving night.

WILLIAM WORDSWORTH, 1822.

A PRAYER

"O Lord Christ, who camest that we might have life and have it more abundantly, so come that all shall have full opportunity to live; so come that we may open out opportunities to all who are dear to thee because they lack and hunger. Come and break down all that hinders life, the iron walls of grim refusal that give life no chance. Come and give us wisdom and patience, courage and resolution to discover how thy good will may verify itself to all. Give us life, that we may give our life."

H. SCOTT HOLLAND.

Jesus and His Disciples: Second Friday

13. JESUS CHOOSES TWELVE

Always and always a young man appears,
And the crowd hearkens time out of mind.
"Liberty for the captives, recovery of sight to the blind.
Today is the scripture fulfilled in your ears."
—"What strange voice is this? Our own, yet not our own."
Always there are some to cry: "Who is this man?"
Always there are some to hide behind edict and ban.
Passionate angers by hot winds are blown,
Like great smoky torches that flounder and flare,
Like scarlet blossoming flowers of ill.
Then the sudden rush to the brow of the hill.
Always the hill is there.

EDITH LOVEJOY PIERCE, in *The Christian Century*.

THERE WAS NO OTHER WAY

"On any theory the rise of Christianity is a wonderful and extraordinary development. The Sower went forth to sow, and what grew and bore fruit has become a world-wide Harvest. That which Christians regard as the career of the Divine essence incorporated in a single human being is a strange tale, or would be so to us if we had not heard about it so often. I read once—I forget where, but it was on a bookstall and I think in French—a tale of how the Son of God, victorious over death, was ascending through the regions of heaven to His glorious Father, and, as He passed along, one of the highest Angels ventured to accost Him and to say, 'My Lord, the great Design, the inauguration of Thy Kingdom on the earth, is it all finished?' And Jesus said, 'It is finished!' The Angel said, 'My Lord, I have been sent elsewhere, I have heard nothing: dare I ask what Thou hast done?' Jesus replied, 'I was known as the child of respectable working folk, I lived unnoticed for some thirty years, then I came forward for a few months and talked with men and women of all sorts, and I think some of those who listened will be influenced all their lives, some fishermen, some petty tradesmen, some women good and bad. And in the end enemies had Me executed.' 'My Lord, my Lord,' exclaimed the

Angel in horror, 'what, was there no other way?' 'No,' said Jesus, 'there was no other way.' "

F. C. BURKITT, in the
Introduction to *The Historical Life of Christ*, J. WARSCHAUER.
Published by The Macmillan Company, New York.

KEY TO NEW TESTAMENT

Professor Manson in his valuable study *The Teaching of Jesus* emphasizes two main ideas. "One is that the substance of the Gospel is neither a dogmatic system nor an ethical code, but a Person and a Life. The other is that the key to the New Testament is the notion of the 'saving remnant.' " In the light of these two ideas it seems possible to see light clearly and to understand much in the teaching of Jesus that would otherwise remain obscure."

T. W. MANSON, *The Teaching of Jesus*.
Published by The University Press, Cambridge.

MUST FIND A FEW MEN

"Our records suggest that Jesus came forth from his solitary conflict, with his mind made up to a definite course of action—a plan incredibly difficult, and fraught inevitably with the deepest discouragements, which yet he faithfully carried through. The only way to accomplish the task laid upon him would seem to be to find a few men of the necessary character—earnest, sincere, impressionable, courageous—whom by his personal influence and by words and deeds of love he might mould into his own image; in whom he might inspire such a fervent belief in himself and in his Divine mission as would not be finally destroyed even by his death, should that be his portion; men to whom he could entrust the achievement of the task which he himself could only begin. Hence his selection of the twelve. Hence his careful instruction of them in the nature of the Kingdom as he conceived it. Hence his trust in them, shown by the commission to share with him in the proclamation of the Kingdom; his rejoicing when they seemed to be learners, and his deep and overwhelming anxiety at their slowness of understanding. Even to these chosen few, it seems, he did not explicitly declare what he felt himself to be, but left the great secret for them to discover themselves. At last, at Cæsarea Philippi, he put straight to them the question, 'Who say ye that I am?' and received from Peter the longed-for answer, 'Thou art the Messiah.'

At once he gave strict orders that this should not be made known to others, and '*began* to teach them that the Son of man must suffer many things and be killed.' But as yet such a thought was to them impossible, and when Peter began to rebuke him Jesus turned on him sharply with 'Get thee behind me, Satan.' Peter had revived in him the old temptation to shirk the hard way, to ease his path by yielding, to some extent, to the popular demand.

"Just at this critical juncture comes the strange and significant story of the Transfiguration—an experience which perhaps we may think of as a collective vision, which three of his most intimate disciples were permitted to share. Whatever its psychology may be, it fitted exactly the needs of the situation. Some more than ordinary experience was needed to raise the faith and courage of those dull disciples to a point at which it would be able to face the Cross.

"But it has, perhaps, an even deeper significance from the point of view of Jesus himself. To meet the Cross unflinchingly *he* also needed a re-invigoration of faith and courage. And it came to him, we may gather, in accordance with that deep spiritual law that, as he saw, connected exaltation with lowliness. With him this was more than an idea, it was an experience. It was when at his baptism he had made himself one with his brethren that he received the full assurance of his Divine vocation and of the power to fulfil it. It is now that he has dedicated himself in absolute surrender to the Father's will, however dark and difficult the path may be, that the radiant vision comes to him, with a Divine message of cheer and assurance."

EDWARD GRUBB, *Christianity as Life*.

Published by George H. Doran Company, New York.

THE SELECT CIRCLE

"It is probable that the withdrawal from Galilee was due not simply to the menace of death from Herod and the Pharisees, but even more to the fact that the Galilaean populace responded in the wrong way to the proclamation of the Kingdom of God. They surrounded Jesus with a mistaken enthusiasm, but did not 'repent.' If He was to remain in Galilee, the only alternative to falling a victim to the plots of His enemies was to throw himself upon an excited and morally worthless popular movement, which would rapidly become a revolt. Meanwhile, however, Jesus had attracted to Himself a small body of followers who, even though they may in some meas-

ure have shared the mistaken hopes of the populace, had at least understood something of what the Kingdom of God meant as a spiritual and moral reality, and had 'repented' in the sense which Jesus intended. With these He retired beyond the reach alike of Herod and His would-be adherents. Here Peter, in answer to a question spoke the fateful words, 'Thou art the Messiah.' The first concern of Jesus was to make sure that the dangerous word should not be uttered outside the select circle; His second, to explain to Peter what He understood by Messiahship: 'The Son of Man must suffer and be killed and rise again.' . . . Jesus invited His followers to share with Him in the conflict and the triumph—to drink the cup of which He drank, and to be baptized with the baptism with which He was baptized. As things turned out, they proved themselves unequal to the demand. Only after He had died and risen for them did they know the fellowship of His sufferings and the power of His resurrection."

C. H. DODD, in *A Companion to The Bible*, edited by T. W. Manson.
Published by Charles Scribner's Sons, New York.

DEEP THINGS

Love deep as Heaven
Offered to men
Over and over
And over again.

Words deep as Heaven
Spoken until
Anger was answered
On Calvary Hill.

Life deep as Heaven
Given for food—
Shed for our drinking—
The body and blood—

Lord, whose forgiveness
Is seventy times seven,
I am too shallow
For deep things of Heaven.

MARGUERITE WILKINSON, from *Citadels*.
By permission of The Macmillan Company, publishers.

Jesus and His Disciples: Second Saturday

14. TEACHING ABOUT GOD

In all the universe
There is one Fact,
And one alone,
That God is Father :

In that one Fact is meaning given
To life and death,
To circling planets and remotest stars :

The whole immense economy of space and time
Is built for this alone,
This revelation of a Father-heart
To those for whom the worlds were made
That some day they might know themselves His children :

Dare, dare, my soul, to trust that Fact,
To launch thyself anew upon the world
As knowing That,
To dwell, as knowing That, within Thy Father's house :

Dare only this, my soul,
To lean back restfully in those strong Father-arms,
To gaze up trustfully to that dear Father-face,
And lord art thou, my soul, of life and death,
Of time and space, for Him,
Because He loveth thee.

JOHN S. HOYLAND, *God in the Commonplace*.
Published by the Student Christian Movement, London.

THE PICTURE IN THE FRAME

"The word God is only a picture-frame; all its value depends on the quality of portrait which the frame encloses. Into that old frame Jesus put a new picture so beautiful because of his own life, so inspiring and winsome because of his sacrificial death, that men never had so thought of God before and never since have been so moved, melted, and transformed by any other thought of him. That is an amazing thing to have done. In this world where so many have groped after God, guessed about God, philosophized

concerning God, the Master has lived a life of such self-authenticating spiritual grandeur that increasing millions of men when they wish to think about God can think nothing so true, so satisfactory, so adequate, as that the God they worship is like Christ. Even Paul, who had been brought up in the Old Testament's noblest ideas of God, gained a new name for him when he had met the Master: 'The God and Father of the Lord Jesus.' "

HARRY EMERSON FOSDICK, *The Modern Use of the Bible*.
Published by The Macmillan Company.

GOD-CONSCIOUSNESS

"The greatest spiritual fact that has ever emerged in the long story of the human race is Jesus of Nazareth's consciousness of God. The God-consciousness of Jesus was a sense of the presence of God. And by that we are to understand, not a vague unanalysable feeling, but an intuition with rational content similar in all respects to our experience in the hour of most intimate intercourse with any finite individual whom we know and love.

"It was even more than that. This unique phenomenon,—Jesus' *rapprochement* with the mind and spirit of God was not something that came and went, like the intermittent contact of a man with his friend. God waits and longs and labours for the awakening of a receptiveness in man that may admit His higher blessings. 'It is your Father's good pleasure to give you the Kingdom'—with all its untold wealth and bliss. For these, it is true, we must be seekers first; the most spiritual blessings can only be bestowed on the heart that asks and seeks and knocks. . . . In Jesus filled full with this Divine self-discourse, Jesus spending Himself unreservedly for men, Jesus giving Himself away in His love upon the Cross of His Agony, we reach at length and touch and clasp the absolute self-forgetting, self-donating humility of God the Father."

JAMES ALEXANDER ROBERTSON, *The Spiritual Pilgrimage of Jesus*.
Published by The Pilgrim Press, Boston.

GOD THE SEEKER

"All ancient ritual, all priestly theory of sacrifice and offering, is more than ever obsolete when we hear the voice of Jesus. 'Your heavenly Father' has not to be sought: he is seeking you. The good shepherd goes after the lost sheep: he does not wait for the lost

sheep to find him. The wonder and the mystery of God is this, that he wants man infinitely more than man wants him, that he makes the offering to man, not man to him, that it is man, and not he, who must be reconciled. The whole of the New Testament rings with that key-note of Jesus. Its writers make no suggestion that we have to reconcile God to ourselves. 'Be ye reconciled to God,' says Paul (II Cor. 5:20). 'We love him because he first loved us,' says John (I John 4:19). 'Because he first loves us, afterwards he reconciles us to himself,' wrote Calvin. In the atmosphere of such thoughts there is no place for the blood of bulls and goats, symbol or not symbol; and historically Jesus has abolished sacrifice and banished the ideas that underlie it."

T. R. GLOVER, *Jesus in the Experience of Men.*

Published by Association Press, New York.

THE HEART OF FATHER

"Love—the sort of love that Jesus himself displayed toward all men, even his bitterest enemies—the sort of love that the great apostle described in his classic hymn in I Cor. 13—is the heart of what Jesus means by 'Father.' All those views that set a limit to God's patience, or His forgiveness, or His grace (to use Paul's favorite word), that picture Him as goaded at last to rise in fury to torment His enemies, belong to the primitive or apocalyptic ideas that Jesus repudiated, but from which his reporters never wholly delivered themselves. The father of the prodigal is Jesus' sublimest picture of God, and there is no limiting of the prodigal to Jew or Gentile, friend or enemy. Nor is there any limitation of the patience with which the father waits for his son to 'come home,' nor any bounds to the forgiveness that he holds in his heart for the son's wrong-doing.

"Jesus' God is never angry; and he never punishes. He does not—it is not too much to say that he cannot—prevent wrong from reaping its harvest of suffering and moral ruin. But these are *consequences*, the working out of the laws of the physical and moral world. They are not punishments—penalties inflicted by an angry God as a satisfaction to his outraged dignity. God forgives, always and eternally; He never retaliates; He never exacts penalties; He is ever ready to help men make a fresh start."

WALTER BELL DENNY, *The Career and Significance of Jesus.*

Published by Thomas Nelson & Sons, New York.

INCREDIBLE NEW DISCLOSURE

"I am very sure that the first outpouring of New Testament happiness—the thing which, rising like a flood, caught in its mighty volume some simple men and made them great—was not this or that in the man Jesus, however tender and rebuking, but some new disclosure—incredible until accepted, whereupon it became almost too much for the human heart, too astonishing and good—some new disclosure of the Nature and Disposition of God. The Glory of Jesus to those who first loved Him and gave themselves for Him, was that He was the answer from God to those questions . . . as to our significance in this world, as to the value of any high behaviour, as to whether life in the long run and all the way leads on to a contradiction, or leads on to God."

JOHN A. HUTTON, *The Proposal of Jesus*.

Published by George H. Doran Company, New York.

GOD IS LOVE

"Think what a love the Father has for us, in letting us be called 'children of God!' And such we are. . . . Beloved, let us love one another, for love belongs to God, and everyone who loves is born of God and knows God; he who does not love, does not know God, for God is love. This is how the love of God has appeared for us, by God sending His only Son into the world, so that by Him we might live."

1 John 3:1; 4:7-9, Moffatt.

A PRAYER

"O thou Eternal Spirit, who out of the silences of eternity hast spoken, and given the word of truth to those who have waited and listened, we bring ourselves to thee in this hour seeking a sense of thy nearness and thy power, in order that feeling thee near we may hearken, and feeling thy strength we may be strong. Help us in this moment to shut out the clamor of the world that deafens, and the fret of our common life that dispirits, and make us to rest in thee and in quietness to possess our souls."

EDWIN MCNEILL POTEAT.

Jesus and His Disciples: Third Sunday

15. TEACHING ABOUT MAN

There is in all the sons of men
A love that in the spirit dwells,
That panteth after things unseen,
And tidings of the future tells.

And God hath built his altar here
To keep this fire of faith alive,
And sent his priests in holy fear
To speak the truth—for truth to strive.

RALPH WALDO EMERSON, 1803-1882.

THE TRUTH ABOUT MAN

"The final truth about human nature was told by St. Augustine long ago: 'Thou hast made us for Thyself; and our heart is never at rest until it rests in Thee.' A man is following 'his true original course' only when he is seeking God; and when he begins to seek God, it is God who constrains him to it. 'Thou wouldst not seek me,' so Pascal heard God say in his soul, 'if thou didst not possess me.' If any man desire to find God, it is the sign that God and he have met, even though the man does not yet know it. This should give courage to those souls who long to find God and are troubled because they cannot find Him. Why should it trouble them that they cannot find God? Let them believe that it is God, unknown to them, who is gently urging them to seek Him. The desire to find God signifies that they in whom it is astir have already begun to find God. Desire is the beginning of discovery.

"Even more than this is true. Our search for God is not a one-way traffic. On Jacob's ladder there was a coming down as well as a going up. While we are seeking God, God is no less seeking us, and it is because God is seeking us that we are seeking Him. Our search is our answer to His approach. In all living religious action, there is always a convergence of two movements, the Godward movement to man, the manward movement to God. The one is inconceivable without the other. As well explain man's search for God and leave out God's search for man as explain the move-

ment of the tides and leave out the attraction of the moon. God comes to man; man comes to God; and there is a meeting; and that meeting is on God's side a moment of revelation, and on man's side a moment of discovery."

RICHARD ROBERTS, *The Contemporary Christ*.
Published by The Macmillan Company, New York.

JESUS BELIEVED IN MAN

"Jesus believed in human nature. He saw the possibilities and capacities of the human heart. He saw men's littleness, frailties, vices, sins, but underneath all these he saw a soul created in God's image. The deepest thing in man he saw to be not animalism but Godlikeness. He called Simon the son of Jonas a rock, when Simon was counted the most fickle and fluctuating man in all the town. Jesus saw that which was deepest in him. He had confidence not only in people who went to church, but also in people who never went. He had hope of the Publicans and sinners. He knew that Zaccheus could repent and that Matthew could become a preacher. He believed that men and women who have fallen all the way to the bottom can climb back again. 'The harlots are going into the kingdom before you!'—thus he spoke to a company of hard-hearted pessimists who had lost confidence in the recoverableness of human nature. Man, in spite of his aberrations and stumblings and fallings, is a being on whom you can rely, he has in him the very essence and nature of God. And so Jesus said to Simon Peter, 'Thou art rock and upon this rock I will build my church, and the gates of Hades shall not prevail against it!' What sublime confidence! Can an unconquerable institution, one against which no forces in the universe can possibly prevail, be constructed out of men? Can impregnable walls be built of human nature? Can eternal foundations be laid in human hearts? Yes, says Jesus, and without a doubt of the fidelity of his apostles, he rolled the huge world upon their shoulders and went away."

CHARLES E. JEFFERSON, *The Character of Jesus*.
Published by Thomas Y. Crowell Company, New York.

IN GOD'S IMAGE

What do you think? If a man has a hundred sheep and one of them gets lost, will he not leave the ninety-nine on the hillsides,

and go and search for the one that is lost? And if he finds it, I solemnly say to you, he rejoices over it more than he does over the ninety-nine that did not get lost. Just so it is not the will of my Father in heaven that a single one of these little ones be lost.

Matt. 18:12-14, CHARLES B. WILLIAMS, *The New Testament, A Translation in the Language of the People.*
Published by Bruce Humphries, Inc., Boston.

The Spirit Himself bears witness with our spirits that we are God's children; and if children, heirs too; heirs of God and fellow-heirs with Christ.

Romans 8:16, 17, Williams.

And because you are sons, God has sent the Spirit of His Son into your hearts, crying, "Abba," that is, "Father." So you are no longer a slave, but a son; and if a son, then an heir by God's own act.

Galatians 4:6, 7, Williams.

See what wonderful love the Father has bestowed on us in letting us be called God's children, and that is what we are! This is why the world does not know what we are, because it has never come to know Him. Dearly beloved, we are now God's children, but what we are going to be has not been unveiled. We know that if it is unveiled, we shall be like Him, because we shall see Him as He is.

I John 3:1, 2, Williams.

THE PILGRIM

Man comes a pilgrim of the universe,
Out of the mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted on the void.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God.

EDWIN MARKHAM.

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GIFT OF FREEDOM

"The most appealing thing in all Christ's tremendous vision of the Divine Omnipotence is the infinite courage of God in giving the gift of freedom to men, foregoing forever the right to force Himself upon man's will. Nay, He saw God everywhere throughout His world stooping with amazing condescension, wistfully, eagerly and with an unfathomable desire to importune and solicit the human heart's acceptance of His Will, that it might enter into eternal life."

JAMES ALEXANDER ROBERTSON.

FREEDOM EVERMORE

For He that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man.

EMERSON, 1803-1882.

A PRAYER

We thank Thee, Father,
That never, to all eternity,
Can human heart exaggerate Thy love:
We thank Thee that mankind,
From generation unto generation,
Shall sound for ever deeper depths,
Shall scale for ever grander heights
In comprehension of Thy love:
We thank Thee that true blasphemy is this,
To doubt Thy generous love,
To fear that any man—
Even ourselves in blackest night of shame—
Can be, to Thee,
Ought but a child,
Loved with a love as far beyond our human best
As the utmost stars beyond our earth,
Yet loved, for ever, with a love that comprehends,
and holds the loved one close,
As does a human mother love her child.

J. S. HOYLAND, *The Divine Companionship*.
Published by Richard R. Smith, Inc., New York.

Jesus and His Disciples: Third Monday

16. TEACHING ABOUT THE KINGDOM OF GOD

The Kingdoms of the earth go by
In purple and in gold;
They rise, they flourish, and they die,
And all their tale is told.

One Kingdom only is Divine,
One banner triumphs still,
Its King, a servant, and its sign
A gibbet on a hill.

G. F. BRADBY.

WHAT IS THIS KINGDOM?

"If we ask what is this Kingdom of God that so dominates the life and words of Jesus and rides roughshod over established belief and practice, challenging all constituted authorities, the only answer is that it is the realisation of God's will in the world. It is God's will being done on earth as it is in heaven. But what then is this will of God? For Pharasaic Judaism it was holiness and righteousness as revealed in the Law. For those Jews who nourished their souls on the Apocalyptic literature, there was added an intenser assurance of a Divine power that would destroy evil and vindicate righteousness, and that right early. For many the Kingdom of God meant the downfall of Rome and the exaltation of Israel to world-dominion. For Jesus the will of God is primarily the forgiving, reconciling, redeeming love of God. And being what it is, it must express itself in a Divine act for men rather than in a Divine demand upon men; though this demand follows inevitably upon the act. The essence of the Gospel is that Jesus—His life and death and victory over death, His ministry, His teaching—Jesus is the divine act, the fulfilment of God's redemptive purpose, the incarnation of the Kingdom of God."

T. W. MANSON, in *The Mission and Message of Jesus*, by

H. D. A. Major, T. W. Manson, C. J. Wright.

Published and copyright by E. P. Dutton and Company, New York.

THREE WAYS

"There were two opposing conceptions in contemporary Judaism as to how the Kingdom of God would come: (1) Undoubtedly the more popular of the two in Galilee was that of the Zealots—a body of ardent Jewish patriots. The Zealots, true to the Macabean tradition and example, believed that the Kingdom must come by their heroic endeavour and the exertion of military force. Jesus curtly dismissed their programme for bringing in the Messianic Kingdom with the words: 'All they that take the sword shall perish by the sword.' (Matt. 26:52) (2) On the other hand, the Apocalyptists taught that the Kingdom came not by man's strivings but by God's intervention. The Kingdom was God's, and at the time appointed He would bring it in, not by the scimitars of heroic Zealots, but by the flaming swords of myriads of angels and archangels. This was the view of the Pharisees, who were opposed to the political militarism of the Zealots.

"(3) Jesus taught, however, that Kingdom comes not by military force nor by angelic agency, but by the individual human being accepting and doing the Will of God. When the individual does that he enters into the Kingdom: the Kingdom has come in his heart. Hence for Jesus the Kingdom comes invisibly like the seed growing secretly—like the leaven working in the meal. Nevertheless, the results of the coming of the Kingdom are manifest and may be seen by men as in the case of the growing plant of leavened dough.

"The ultimate and universal triumph of the Kingdom was not less assured for Jesus because it came in this way. The gentle trickle of Shiloah's brook effects more in the long run than does the turgid tide of the Euphrates. The grain of mustard seed would produce a larger plant than all its rivals. The action of the leaven in the three measures of meal does not cease until the whole is leavened."

H. D. A. MAJOR, in *The Mission and Message of Jesus*, by

H. D. A. Major, T. W. Manson, and C. J. Wright.

Published and copyright by E. P. Dutton and Company, New York.

KINGDOM OF JOY

"It has been truly said that Jesus had the most joyous idea of God that has ever been thought of. . . . With wonderful tender-

ness and simplicity at one time, at another time with startling force and directness, Jesus presses home this greatest of all His analogies. He speaks of human love; of parents' love for children. His hearers needed no elucidation here. They themselves had experienced parental affection as members of a race where it is strong and deep: or perhaps were parents themselves. Jesus' gospel of God carries with it the way of repentance and the secret of conversion. If God is Father, then He forgives; if men become like little children and accept unhesitatingly what God as Father offers, then they are forgiven. That is all there is to it: the way into His kingdom is made plain. For children do not bargain with their parents, nor do they try to earn their parents' love. The doctrine of justification by faith has a high-sounding name, but in essence it is as simple as this. . . .

"The essentials of the gospel of Jesus: that God is Father; that conversion means acceptance of His freely offered forgiveness; that life with the Father in the kingdom means life motivated by love toward God as Father and toward man as the child of God; and, finally, that this love is disinterested love: not passion or emotion but an unvarying good-will which is the expression of character and resembles His who 'maketh his sun to rise on the evil and on the good.' The injunction 'Be ye perfect, even as your Father which is in heaven is perfect,' cannot be understood unless it is restored to this connection. We are to be 'perfect' in letting our love be as steadfast and unalterable as is God's."

HOWARD CHANDLER ROBBINS, *Preaching the Gospel*.
Published by Harper and Brothers, New York.

THERE THE REMNANT

"The Kingdom of God is manifested on earth and in the present in the existence of human subjects who own God as their King, who look to him for protection, guidance, and a rule of life, who offer to him their absolute loyalty, complete trust, and willing obedience. That is the ideal. Wherever it is to any extent realised, there we have the Remnant. In the history of Israel the ideal takes various forms and appears under various names; but the underlying principles remain the same. The ideal is represented in the figures of the Remnant, the Servant of Jehovah, and the Son of Man. Likewise in the history of Israel we find from time to time attempts to bring this ideal to realisation in the life of the nation . . .

"Jesus proclaims the Kingdom of God, he states the demands it makes, he declares the glories it promises. He calls men to receive it, to enter into it. He sets out to create in Israel that Son of Man. But not many can be found to go with him part of the way, and none to follow him to the end. The last part of the way he travels alone: and at the cross he alone is the Son of Man, the incarnation of the Kingdom of God on earth. The Son of Man is rejected and slain. That ought to be the end of the story; but it is not. The sufferings and death of Jesus are the birthpangs of the Son of Man. The cross proves to be the key that opens the Kingdom of God to men. The death of Jesus accomplishes what his teaching could not. Within a few years we find Paul living, suffering, and rejoicing in Christ. By dying Jesus has brought the Son of Man into existence, given to that dream-figure a body, a local habitation, and a name. It is the Church, his own body, of which he is the head. The warfare against the forces of evil continues—the Church is the Kingdom at war—but the decisive battle has been fought and won at the cross, and the time must come when Christ shall subdue all enemies and hand over the Kingdom to God.

"If this line of interpretation is correct, we have one continuing ideal which we can trace from its beginnings in early Hebrew religion through all the strivings and aspirations of prophets, psalmists, and apocalyptists to the teaching of Jesus and Paul. We can see its fragmentary and incomplete realisation in the better part of the Chosen People, and its perfect expression in the life and death of our Lord. We can see that expression reproduced and reincarnated in the life of the Church wherever its members are in living union with their living head. Whether we begin with the religion of the Old Testament and work our way forward through prophecy and apocalyptic, or whether we start from the fact of the Early Church and try to trace it to its beginnings, the idea of the faithful Remnant is the Ariadne thread that leads us to the centre of the labyrinth. There we find the Crucified, who took upon himself the form of a servant and became obedient unto death: and we understand why every knee must bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

T. W. MANSON, *The Teaching of Jesus*.
Published by The University Press, Cambridge.

Jesus and His Disciples: Third Tuesday

17. TEACHING ABOUT RIGHT AND WRONG

"It is only deeds of uncalculating goodness which count, Jesus teaches. These alone correspond to the character of God the Father."

JAMES MOFFATT.

THE NATURE OF GOODNESS

"What is the nature of that active creative disposition which Jesus called goodness? . . . It can be put quite simply—it is an active life of loving service. He summed it up in several utterances which are the heart of the New Testament. . . . The first is the familiar answer to the question of the scribe as to which commandment was the first. 'Jesus answered, Hear O Israel, . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself.' . . . Side by side with these great sayings should be put the so-called Golden Rule: 'As ye would that men should do to you, do ye also to them likewise.' And then we must add that saying which Jesus apparently uttered a number of times, judging from the variety of forms and occasions in which we find it in the gospels—'Whosoever would become great among you shall be your minister,' 'He that is greatest among you shall be your servant.' These sayings . . . are the heart of Jesus' teaching. Goodness, the righteousness of the kingdom, is just that, the complete devotion of the self in loving service. To love God and one's neighbor as oneself, to do unto others as you would have them do unto you, to become the minister and servant of all—this simple but comprehensive ideal Jesus declared to be the will of God for men."

HARVIE BRANSCOMB, *The Teachings of Jesus*.
Published by The Abingdon-Cokesbury Press, Nashville.

FELLOWSHIP

Not mine, but Lord, *our* daily bread—
Teach me what I have ever known,
That all must starve or all be fed,
That none can have or lack, alone.

Our debts, and our deliverance—
I have been blind, but now I see;
We share in every circumstance,
For we are one humanity.

ELINOR LENNEN, in *Young People's Weekly*.
David C. Cook Publication Company.

SEVEN FORMATIVE WORDS

"There are seven sayings of Jesus that are the most formative utterances ever spoken in religion in reference to the emancipation of man. They are: (1) The Sabbath was made for man and not man for the Sabbath. (2) When you bring your gift to God and there remember that your brother has anything against you in the nature of personal, social, economic, or political injustice or misunderstanding, go, be reconciled and then come and offer the gift. (3) Go and learn what this means—I desire mercy between man and man and not sacrifice. (4) That which goeth into the man does not defile him, but that which comes out defiles him—this he said making all meats clean. (5) Do unto others as ye would that men should do unto you. (6) Thou shalt love thy neighbor as thyself. (7) A new commandment I give you, That ye love one another as I have loved you. These are the seven colors that blend themselves into the white light that is now beating on all human institutions and all human relationships. You can no more get rid of them and live humanly than you can get rid of light and live physically."

E. STANLEY JONES, *The Christ of the Mount*.
Published by The Abingdon-Cokesbury Press, Nashville.

THE KINGDOM HAS COME

" 'The kingdom of God cometh not with observation; neither shall they say, Lo here! or There! for lo, the kingdom of God is within you.' This inward aspect of the Kingdom helps to explain the fact that Jesus is reported as sometimes speaking of it as not 'coming' but as already come. . . . The spirit of the Kingdom was the spirit that sought nothing for self, but forgot self in loving service of others, finding (as Jesus himself did) in lowliness the real exaltation. 'Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. xviii. 3); 'Many shall be last that are first, and first that are last' (xix.

30); 'Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it' (xvi. 25). This insistence on a self-abandoning, humble and forgiving spirit is the most characteristic and pervasive feature of the teaching of Jesus concerning the nature of the Kingdom, but it appears to have had little if any place in the popular thought of the day. It is all of one piece with his identification of the Messiah with the suffering Servant; the mind of the Master, during his last weeks with his disciples, would seem to have been absorbed in the effort to lead them to make that wholly unfamiliar identification—to see what it meant for themselves as well as for their Leader. It is here, above all, that the mind of Jesus rises altogether above the thought of his age.

"While the Kingdom means the loss of the lower self, and with this the renunciation of all selfish and worldly aims, it also means the finding of the true self, and the discovery of God in personal experience. It is therefore in itself *Salvation*—a great positive joy, which far outweighs the loss. It is compared to treasure hidden in a field, and to a priceless pearl, which a man will gladly forfeit all he has to acquire (Matt. xiii. 44-46)."

EDWARD GRUBB, *Christianity As Life*.

Published by George H. Doran Company, New York.

OUT OF THE HEART

"Jesus was incensed by any wrong done to others. He had stern things to say about men who cause 'little ones' to stumble, or who 'eat up widows' houses and to cover it up make long prayers.' He was equally disturbed by selfish neglect of others. He had words of condemnation for those who neglect their parents and for those who, in any situation, are insensitive to human needs. Moreover, he was profoundly concerned with the inner life, not only with overt acts. He declared that it is wrong and dangerous not only to kill but to hate, and not only to commit adultery but to want to commit it. He saw that evil acts spring from evil thoughts that have secured the backing of selfish desires. 'Out of the heart,' he said, 'come evil designs, murder, adultery, sexual vice, stealing, false witness and slander.' And he believed that men should not return evil for evil but should love their enemies and do them good. He believed that men should live simply, without self-

regarding anxiety, in trustful dependence on God. . . . What requires to be forgiven is not merely an occasional display of ill temper, or an occasional manifestation of envy and jealousy, or an occasional expression of vindictiveness, or even an occasional deed that is mean and dishonorable. What requires to be forgiven is a self that is strongly inclined toward evil; a self-centeredness that prompts a man to think of himself more highly than he ought to think, to prefer his own security and comfort to the welfare of others, to assess the rightness and value of things—including political and economic policies—by the way in which they effect him, and to approve and seek whatever he conceives to be in his own interest. It is I who need to be forgiven, not only my sins. 'I want to do what is right, but wrong is all I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members.' "

ERNEST FREMONT TITTLE, *The Lord's Prayer*.
Published by Abingdon-Cokesbury Press, Nashville.

THE SOURCE OF LIGHT

"The eye is the very lamp of the body. If then your eye is sound, your whole body will be full of light. But if your eye is unsound, your whole body will be full of darkness. If then the very source of light in you is darkness, how dense is that darkness!"

Matt. 6:22, 23, Williams.

A PRAYER

O grant us light, that we may know
The wisdom Thou alone canst give;
That truth may guide whate'er we do,
And virtue bless where'er we live.

O grant us light, that we may learn
How dead is life from Thee apart;
How sure is joy for all who turn
To Thee an undivided heart.

LAWRENCE TUTTLETT, 1825-1897.

Jesus and His Disciples: Third Wednesday

18. TEACHING ABOUT GOD'S WAY WITH EVILDOERS

As you would like men to do to you,
so do to them.

If you love only those who love you, what credit is that to you?
Why, even sinful men love those who love them.

If you help only those who help you, what merit is that to you?
Why, even sinful men do that. . . .

No, you must love your enemies and help them,
you must lend to them without expecting any return;
then you will have a rich reward,
you will be sons of the Most High—
for he is kind even to the ungrateful and the evil.

Be merciful,
as your Father is merciful.

Luke 6:31-33, 35, 36, *The Bible, A New Translation*, by James Moffatt.
Published by Harper and Brothers, New York.

GOD'S REDEEMING LOVE

"At the centre of everything in the Christian religion stands the fact of God's redeeming love; a love that returns not evil for evil but casts over evil the cloak of its forgiveness; a love poured, not on the righteous and self-reliant, but on weak and helpless sinners; a love given, not as a reward of goodness, but in order to create a goodness which is its own reward; a love that goes out to seek us when we are 'yet a great way off'; a love that stoops to conquer, and humbles itself that we may be exalted; a love that goes with us through the valley of the shadow of death in order that we with it may come forth at last into its own larger life. . . . The discovery so richly embodied in the life and teaching of Jesus is that there is a higher kind of goodness than justice, and that this higher kind of goodness does not merely set itself over against wrongs that have been committed against it but swallows them up into itself. This higher kind of goodness is love, and this first exercise of love is what we mean by *forgiveness*. It is undoubtedly this better way of facing evil that is the most remarkable and original feature of our Lord's conduct of His life—how it was

His practice to 'resist not evil' but to forgive it 'until seventy times seven' and 'when He was reviled' to 'revile not again.'"

JOHN BAILLIE, *The Place of Jesus Christ in Modern Christianity*.
Published by Charles Scribner's Sons, New York.

GOD AND JESUS AND SINNERS

"Jesus was the friend of open sinners, the companion of their joys as well as of their griefs. He gave them relief from sickness and disability without asking if they were deserving of good fortune. He told them that their sins were forgiven without inquiring what those sins were. He remonstrated with sinners and warned them of the results of their conduct; but he did not punish. 'In all their afflictions he was afflicted,' even in sharing the extremest earthly penalties that could accrue to human guilt. He submitted to every indignity men put upon him. He won them, in so far as he won them, by the sheer attraction of the beauty of goodness. Jesus did not punish anyone: his character is not that of a destroying angel or avenging judge or implacable God. . . .

"To realize the contrast between the old scenery and the new we must call to mind the beliefs about divine punishment which the Jews of our Lord's day had in mind: 'For their names shall be blotted out of the book for life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the first shall they burn.' (Book of Enoch cviii. 3.) This passage shows us God concerned for His own dignity, exacting under the lash not only legal obedience but homage.

"In contrast with this conception of an all-mighty Creator, disposing of all things in His vast creation as He would, whose holiness demanded the ruthless punishment of all rebels and disrespectful persons, consider the conception of God out of which grew the idea of the Incarnation. To our ears, dulled by the din of theological controversy, or perhaps merely by the drone of oft-repeated doctrines, the words 'God became man in Jesus of Nazareth' do not suggest the extraordinary revolution in the thought concerning God which underlies them."

LILY DOUGAL, *Lord of Thought*.

Published by George H. Doran Company, New York.

CONSEQUENCE IS JUDGMENT

"The judgment of God, according to the New Testament, is the principle of retribution embodied in a moral universe. 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.' For an inexorable punishment of sin God is responsible only in that He creates and maintains a moral order in which, inevitably, 'the wages of sin is death.' . . . According to the New Testament, the principle on which God acts in His direct dealings with men is love—love such as appeared in Jesus of Nazareth, who did not stand aloof from the unthankful and evil but deliberately sought out publicans and sinners with a view to their moral reclamation, and who, at the last, gave up His life on a cross that men might turn from the ways of destruction and recognize and choose the way of life. . . . Jesus does not make out that God directly and deliberately punishes sinful men. To the contrary, He declares that God is 'kind toward the unthankful and evil.' And consider, also, the implication of the saying: 'Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you: *that ye may be the sons of your Father who is in heaven:* for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Be ye merciful as your heavenly Father is merciful.'"

ERNEST FREMONT TITTLE, in *The Christian Advocate*.

CONSEQUENCE NOT RETRIBUTION

"In dealing with men whose minds are steeped in the belief that all misfortunes come about by the direct will of God, it is impossible to affirm that God does not punish sin without appearing to them to say that sin has no torturing and deadly consequence. This must be kept in mind in examining the teaching of Jesus. . . . Had he plainly said that God was incapable of wrath, most of his hearers would have thought that he taught indifference to evil. However clearly he apprehended and rejoiced in his own conception of God's character, he could only exemplify it in action and resort to parable in his verbal teaching. Yet in this idea of God we seem to touch the spring of the unruffled peace and joy of Jesus and of those disciples who best understood him. To conceive

God as having in His heart 'no condemnation'; as liking His children in spite of their failings and sins; as compassionate, beneficent and affectionate, even when disapproving; as pardoning all because knowing all, is something which must make the heart of the humble leap for joy. With such belief the heaven is for ever clear of all cloud: no ominous shadow or dismal storm can veil the zenith. The soul that experiences perfect joy in God while believing in His punishment of the damned, evinces either mental confusion or lack of imagination, which we hesitate to attribute to Jesus. But the soul who has once realized such love in God may have a clear, rational and imaginative grasp of all there is to know and at the same time be invulnerable. 'Neither death nor life,' nor present nor future, nor ecstasies of the height, nor depth of sin, can ever again separate it from God's joy."

LILY DOUGAL, *Lord of Thought*.

Published by George H. Doran Company, New York.

A PRAYER

Thou, most Holy and most High, art Light;
and in Thee is no darkness at all.
Thou, Almighty God, art Life;
and to know Thee is to enjoy life everlasting.
Thou, O Father, art Love;
and if we love we abide in Thee
and Thou dost abide in us.

ALLAN A. HUNTER.

A PRAYER

"Eternal God, we thank thee that thou art not without a witness in any land, nor is thy voice silent in any tongue. From prophetic spirits and through all languages, the eternal word has been made known, thy will revealed to men. Even when clouded by obscure minds and hindered by imperfect revelation, thou hast continued to seek after us. By broken lights and through weak voices, thy truth has been made known. We cannot escape thy voice, for we are fashioned after thy likeness; and when Jesus speaks, our hearts stir within us.

S. RALPH HARLOW, *Prayers for Times Like These*.

Published by Association Press, New York.

Jesus and His Disciples: Third Thursday

19. THE CROSS OF JESUS

Cut back the flowering branch, that it may grow:
Frustration for the sake of further life.
Fell the green tree that it may bear
The ripe unseasonal Fruit upon its bough.
Thus, by a strange mutation, life advances.
Stretched toward the four points of the compass,
Now a cross
Serves as a framework in the sky,
Upholding One whose heart became a star,
And whose blood-letting
Lights in the dark a myriad sunken worlds.

EDITH LOVEJOY PIERCE.

THE CROSS AND THE INCARNATION

"For many years I disliked all the conventional references to the cross of Christ. It was my misfortune as a boy to be told that God could not forgive men until a substitute had been found to suffer in our stead, and that only when Christ had submitted to death on the cross, as a victim in our place, was the forgiving mercy of God available for men. . . . I look with longing for the day when all hymns and phrases which suggest that view will be expunged from Christian worship.

"But having once clearly realized that in all He did Christ was but showing us the Father, that there never was and never could be any opposition between Christ and God, that by no transaction in time was the essential attitude of God to man altered, I then came to ask myself, 'What is it that we learn of God by knowing Christ through those last intense and terrible days? What is it about the cross and passion that moves us as nothing else does? Why do we "survey the wondrous cross" with emotions that defy expression?' And I find the answer for me is this: that by nothing less than the cross and passion could the real truth about love be told.

"With increasing clearness I realize two truths about His suffering unto death. In the first place, I see that all other ways of

overcoming evil having failed, there remained for Christ but one resource, and that to suffer all the worst that evil could do to Him, and by so submitting to overcome. And plainly He did overcome evil, just because His love remained unaltered. When from the cross He cried, 'Father, forgive them,' the victory was already manifest and the defeat of evil complete. Their worst done, His love remained unchanged. Surely they must themselves have known in that hour that they were no match for Him. True to Himself and to His Father until the very end, and to THAT end, he became in that hour moral master of the world. We did not know that love could reach such heights. But we know now. We know that God's love has always been love of that quality, and so we hold our breath and wonder. And then, in the deep and quiet places of our hearts, we rejoice with the purest joy the human heart can hold. To be shown the inner secrets of God might well make any man subdued."

A. HERBERT GRAY, *With Christ As Guide*.
Published by Richard R. Smith, Inc., New York.

ETERNALLY ON THE CROSS

"For a good man to love a sinner must always mean agony. I once watched a really loving mother and a profligate son. I learnt more about the price of sin's atonement in those days than I have ever learnt from books of theology. For I saw that by her love she was for ever bound to that boy, and that by her goodness she was doomed to feel his sins like blows upon her heart, and to make his shame her shame. Moral indifference would have delivered her from her agony, but she could not be morally indifferent. The denial of her love would have allowed her to escape, but she could not deny her love. Was he not her boy? Was she not involved with him, body and soul? And so she found her cross. And so, too, there came a day when I felt that nothing in this world held hope for that boy except the love which his sin could not kill. I felt his sin had found its match. I seemed to catch a glimpse of a day when sin would have to let go, and love would remain the victor. Now Christ had taken all men as His brothers. He had bound Himself up with them in the bonds of family love. Inevitably, therefore, He felt their shame as if it had been His shame. It was family shame. Inevitably every vile thing that any son or daughter of man did

was a blow on His heart. And He also would not let go. Both to goodness and to sinners He was eternally bound. By their opposition He was eternally stretched on the cross."

A. HERBERT GRAY, *With Christ As Guide*.
Published by Richard R. Smith, Inc., New York.

STABBED BY THESE THINGS

"If men are to be effectually brought to repentance and reconciled to God, these things at least need to be stabbed into their consciousness: the moral loathsomeness of sin; the Divine holiness that inevitably condemns it; the outreaching Love that forgives it and restores; and the perfect human obedience that has been and can be rendered. The Cross of Christ is unique as a moral dynamic because it fills all these needs."

EDWARD GRUBB.

BECAUSE WE ARE NOT GOOD ENOUGH

"I feel that the great reason why we fail to understand Calvary is not merely that we are not profound enough, it is that *we are not good enough*. It is because we are such strangers to sacrifice that God's sacrifice leaves us bewildered. It is because we love so little that His love is mysterious. We have never forgiven anybody at such a cost as His. We have never taken the initiative in putting a quarrel right with His kind of unreserved willingness to suffer. It is our unlikeness to God that hangs as an obscuring screen impeding our view, and we see the Atonement so often through the frosted glass of our own lovelessness."

H. R. MACKINTOSH.

TO CUT OFF ANY RETREAT

"I used to wonder why those very Apostles who are so reticent about their own sufferings should report in such detail the sufferings of their Master. We are not spared a single incident which might augment and drive home the sense of our Lord's loneliness and, so far as the world could produce it, His desolation. His betrayal by one of His own disciples; His arrest by the stupid mechanical hands of foreign soldiers; the bandying of Him about from one place to another; the denial by Peter, although at

the time when the story was first read Peter must have been one of the great figures of the Church; the smiting on the cheek; the bearing of the Cross until He sank under it; the nails, the laughter, the thirst, the desolate cry; we are spared nothing. . . . It has become my own conviction that that record is what it is, and that it was circulated for no other purpose than to cut off the retreat back into the world of every Christian soul in whom the sense of honour had not died; so that every man and every woman of them should say: 'Here I am and here I stand. I can do no other, so help me God.' "

JOHN A. HUTTON, *The Proposal of Jesus*.
Published by George H. Doran Company, New York.

A PRAYER

Dear Master, in whose life I see
All that I would but fail to be;
Let Thy clear light forever shine,
To shame and guide this life of mine.

Through what I dream and what I do
In my weak days are always two,
Help me, oppressed by things undone,
O Thou, whose deeds and dreams were one!

JOHN HUNTER, 1848.

A PRAYER

O Lord, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of Thy Holy Spirit. Take away from me the heart of stone, and give me a heart of flesh, a heart to love and adore Thee, a heart to delight in Thee, to follow and to enjoy Thee, for Christ's sake.

ST. AMBROSE.

Jesus and His Disciples: Third Friday

20. THE LIVING CHRIST

If in the material world
 No atom ever perished—though
 In multitudinous changes hurl'd
 Upwards and downwards, to and fro;
 And all that in the present orb'd
 From silent growth and sudden storms,
 Is but a former past absorb'd
 In ever-shifting frames, and forms,—

If He who made the worlds that were,
 And makes the worlds that are to be,
 Has with all-wise, all-potent care
 Preserved the smallest entity
 Imperishable—though it pass
 From shape to shape, by heat or cold
 Dispersed, attracted, monad, mass—
 A wind-blown sand, a solid mass,—

Shall He not save those nobler things,
 Those elements of mind and thought,
 Whose marvellous imaginings
 Have the great deeds of progress wrought?
 Those instincts, be they what they may,
 Of which the soul of man is made,
 By which he works his wondrous way
 Up to the light's very fountain head? . . .

If in the cycle of the earth
 No atom of that earth can die—
 The soul, which is of nobler birth,
 Must live,—and live eternally.

SIR JOHN BOWRING, in *A Memorial Volume of Sacred Poetry*,
 by Lady Bowring, 1873.

PERSONALITY MUST PERSIST

"Only one truth is adequate to crown our confidence in a purposeful universe and to make it reasonable: *personality must per-*

sist. We believe in immortality, not because we meanly want rewards ahead, but because in no other way can life, viewed as a whole, find sense and reason. If personality persists, this transient theater of action and discipline may serve its purpose in God's time, and disappear. He is in earnest, but not for rocks and suns and stars, he is in earnest about persons—the sheep of his pasture are men. They are not mortal; they carry over into the eternal world the spiritual gains of earth; and all life's struggle—its vicarious sacrifice, its fearful punishments, its labor for better circumstance and worthier life—is justified in its everlasting influence on personality. When we say that God cares, we mean no vague, diffusive attitude toward a system that lasts for limited millenniums and then comes to an uneventful end in a cold sun and a ruined earth. We mean that he cares for personality which is his child, that he suffers in the travail of his children's character, and that this divine solicitude has everlasting issues when the heavens "wax old like a garment." Still Paul's statement stands, one of the most worthy summaries of God's earnestness that ever has been written: 'The creation waits with eager longing for the sons of God to be revealed' (Rom. 8:19)."

HARRY EMERSON FOSDICK, *The Meaning of Faith*.
Published by Association Press, New York.

CHRIST'S WHOLE PICTURE OF GOD

"The assurance I really long for comes to me from Christ's whole picture of God. If God be *that* God, then all must be well now and for ever. If *that* God be in control of all things, then death can achieve nothing which love does not permit. If even in this life we may enter into the communion of God, then we have a dwelling-place that is eternal. If love be the ultimate fact, then our dear ones who pass out of sight remain under the dominion of love, and I could ask no better thing for them. . . . Christ's explicit sayings have a quite unmatched beauty and clarity. 'I am the resurrection and the life . . . whosoever liveth and believeth on me shall never die.' 'In my Father's house are many mansions. I go to prepare a place for you.' 'Father, into Thy hands I commit my spirit.' 'My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. . . . My father who hath given them me is greater than all, and no one is able to snatch them out of my Father's hand.' That last phrase really says

the one essential thing, 'No one is able to snatch out of my Father's hand.' That is the real ground of a disciple's confidence. I do not wonder to hear from St. Paul the immortal echo of that sentence, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.' "

A. HERBERT GRAY, *With Christ As Guide.*

Richard R. Smith, Inc., New York.

A LIVING PRESENCE

"Nothing did more to create the Church in the first place than the conviction that Jesus had survived his Crucifixion and become, by his Spirit, *a living Presence at the heart of the Church*, 'even unto the end of the world'; nothing has done more to keep the Church alive than the conviction that her Lord still lives, still guides, still intercedes, still works and fights in and through her for the enlargement of the new humanity.

"It is not necessary to distinguish too sharply between the idea of the Living Christ and the idea of the Holy Spirit. The Holy Spirit was felt by the Early Church to be both the abiding presence of the Risen Lord, and the abiding presence of that divine power which had raised him from the dead. God sent Jesus, Jesus sent the Spirit, God sent the Spirit. In distinction from that *coming-forth to meet us* which is the special characteristic of God the Word (whether in 'parts and portions' in the prophets or in its fullness in Jesus) the special characteristic of God the Holy Spirit is a kind of *bubbling-up within us (or among us)*. The Spirit, or the Living Christ, is the most *immediate* and *inward* form in which we experience God. When we think of the inwardness of this experience, the way in which it fans to flame the spark of God that is at the depth of our own being, we speak of the Holy Spirit; when we connect it with its source, and the whole movement of redemption, we may properly refer to the Living Christ, for the flame in us is a flame kindled by Jesus, and constantly replenished by the grace that comes to us from the Word of Wisdom and Power that was incarnate in him. The Living Christ is the Yea to which the Spirit says Amen; the Yea and the Amen both testify to the same unshakable promises of God."

WALTER MARSHALL HORTON, *Our Eternal Contemporary.*

Published by Harper and Brothers, New York.

A PRAYER

- Rock of Ages, we who are storm-tossed and buffeted by the tempest of circumstances come to Thee for refuge.
- Sun Forever Shining, we who walk amid the shadows and the chill of time, come to Thee for light and warmth.
- Great Physician, we who are sick with disappointment and wounded by adversity come to Thee for the healing of our wounds and the cure of our ills.
- Infinite Wisdom, we who are so beset by ignorance about matters great and small, come to Thee to learn the way of righteousness and truth.
- Loving Heart, we who need compassion and understanding more than anything else, seek that fellowship with Thee who alone can answer the hunger of our hearts.
- Infinite Patience, we who have so often sinned against Thee come once more asking for forgiveness.
- Limitless Strength, we who are so weak and inadequate, so often broken by our heavy burdens and snared by our temptations, come to Thee for victory. Through Jesus Christ our Lord.

ALBERT E. DAY.

A PRAYER

"Let Thy love so warm our souls, O Lord, that we may gladly surrender ourselves with all we are and have unto Thee. Let Thy love fall as fire from heaven upon the altar of our hearts; teach us to guard it heedfully by continual devotion and quietness of mind, and to cherish with anxious care every spark of its holy flame, with which Thy good Spirit would quicken us, so that neither height, nor depth, things present, nor things to come, may ever separate us therefrom. Strengthen Thou our souls, animate our cold hearts with Thy warmth and tenderness, that we may no more live as in a dream, but walk before Thee."

GERHARD TERSTEEGEN, 1731.

Jesus and His Disciples: Third Saturday

21. PRESENT DAY SIGNIFICANCE OF JESUS

The glory of His mystery gleams high above the hills;
The splendor of His majesty the whole creation fills;
The beauty of His purity shines clear, without alloy,
To give to stumbling human souls a deep and holy joy.

The sternness of His judgment no pretense can efface;
Yet in His lavish mercy He grants to men His grace.
Through naught but very love of us He gave His Son to save—
To lift the weak, to purge the proud, to make the fearful brave.

And never God came nearer to cleanse the heart of me,
Than when He walked among the folk of ancient Galilee,
But on through all the ages that vision has sufficed—
For still men see God's glory in the face of Jesus Christ.

GEORGIA HARKNESS, *The Glory of God*.
Published by The Abingdon-Cokesbury Press, Nashville.

INCOMPARABLE GRANDEUR

"I spent the most glorious holiday of my life in Darjeeling. We were told that from Darjeeling it was possible to see the mighty giants of the Himalaya Mountains rising over twenty thousand feet into the blue heaven. When we got there we could see nothing but foothills. For four days we saw nothing but mist all around us. Then one Sunday morning at dawn we jumped out of bed, and there from our very window we saw the miracle of Kinchenjunga, the second highest mountain in the world. I will not attempt to describe it. We held our breath at the majesty and glory of the vision of that lovely peak, clothed in the unstained radiance of untrodden, eternal snow, and rising in incomparable grandeur to that incredible height. Afterward the clouds came down, obliterating everything, and for five days we saw nothing. Some people came up, and some of them went down without seeing anything. Some were in the mood to doubt whether the Himalayas could be seen from Darjeeling at all, but we *knew*. We had seen. We were certain. We could never forget. Nothing could take that away from us though a hundred gray days of mist had followed. So you must listen and look, and then you will hear

and see. Look at Jesus portrayed in the New Testament or mirrored in books about him, until he comes out of the picture and through the looking-glass, alive for you for evermore."

LESLIE D. WEATHERHEAD, *Jesus and Ourselves*.
Published by The Abingdon-Cokesbury Press, Nashville.

VAST HOST OF WITNESSES

"It awes me when I think of the great company that no man can number to which I ask you to join yourselves in this study of the character of Jesus. Let your mind roam over the last nineteen hundred years, and think of the artists who have stood before him, seeing in him new revelations of beauty; think of the poets who have stood before him and have caught inspiration for their songs; think of the musicians who have stood before him and who have worked the impression which he made upon them into tones which lift the heart and set it dreaming; think of the philosophers who have stood before him and meditated on the great ideas which found expression on his lips; think of the unlettered men and women, the great crowd of peasants, plain working people, descendants of the shepherds that heard the angels singing, who have bowed in adoration before him and found rest from their weariness and strength in their weakness. And then let your mind run out into the centuries that are coming and think of the countless generations of men and women who are still to stand before this matchless figure, drinking in inspiration with which to live their life and do their work. If you can see in your imagination that which has been and the greater procession which is yet to be, you will take your places with reverent spirit as once again we attempt to study the character of the man who compels the heart to cry out, 'Master.'"

CHARLES E. JEFFERSON, *The Character of Jesus*.
Published by Thomas Y. Crowell Company, New York.

WHO COULD DO THESE THINGS

"What we do find is a transcendent personality who has done for the spiritual life of man what no one else ever did. Whatever else may be said of Jesus, he must surely have been the kind of person who could do what he has done. When, therefore, I sum up even the few things we have been saying, the consequence seems impressive to the point of awe. Jesus was the kind of person who

could do the things that we have said—give the world its loftiest thought of God, lift to its noblest heights man's estimate of his own worth and possibility, bring to men moral reclamation and renewal, give the world its noblest ethical ideals, its most appealing and effective outpouring of sacrificial saviorhood, its most satisfactory object of personal loyalty and devotion. These things at the very least the Master has done for men and he must have been the kind of person who could do them. And if, facing these facts, one says that Jesus was the divinely appointed agent of God's kingdom in the earth, is that too much to say? Is it not the most obvious and simple thing that we could say? I confess frankly that when I say it I do not think that I have said enough."

HARRY EMERSON FOSDICK, *Modern Use of the Bible*.
Published by The Macmillan Company, New York.

UNDER PONTIUS PILATE

"The conviction remains central to the Christian faith, that at a particular point in time and space, the eternal entered decisively into history. An historic crisis occurred by which the whole world of man's spiritual experience is controlled. To that moment in history our faith always looks back. The Gospel is not only a statement of general truths of religion, but an interpretation of that which once happened. The Creeds are anchored in history by the clause 'under Pontius Pilate.' Above all, in the Sacrament of the Eucharists the Church recapitulates the historic crisis in which Christ came, lived, died and rose again, and finds in it the 'efficacious sign' of eternal life in the Kingdom of God. . . . Each Communion is not a stage in a process by which His coming draws gradually nearer, or a milestone on the road by which we slowly approach the distant goal of the Kingdom of God on earth. It is a re-living of the decisive moment at which He came."

C. H. DODD, *The Parables of the Kingdom*.
Published by Charles Scribner's Sons, New York.

THE OUTCAST

There dwelt a man in Galilee
Long centuries ago;
He dreamed that men could live by love,
And for his fiercest foe
He had no thought except to teach
The faith he grew to know.

His faith was simple as a song,
As fragrant as the May;
He learned it as he gathered flowers
Along the country way,
He learned it thinking of the stars
And toiling day by day.

He saw in God a Father Heart
Who lived for every child,
Whose love was boundless as the sky,
Whose face forever smiled.
What happy days God gave His son,
By dawn and eve beguiled!

Alas! men spurned this friendly soul,
Rebuked his dream sincere;
They said he wronged almighty God,
Who ruled by hate and fear;
They cast him out, this son of love,
And left him with a sneer . . .

He sits without the gate today
Amid the shadows dim,
While haughty priests ignore his plea
And chant their doctrines grim,—
*And sometimes he must wonder why
Men turned their hearts from him.*

THOMAS CURTIS CLARK, in *The Christian Century*.

A PRAYER

“O God, thou eternal spirit indwelling the heart of man, take us at this hour away from things outward and visible, away from things of the moment. Make us conscious of things invisible and eternal. We thank thee that in Jesus Christ we can glimpse the world beyond the visible, and know the fullness of thy glory. May the mind and the life that was in him be also in us. Wilt thou guide, sustain and keep us in all our ways, and through every day. Send us forward as willing instruments in thy hands, and grant us the assurance of thy sustaining Presence. So in the world about us may we embody power, peace and the strength which is of thee.”

ELMORE MCNEILL MCKEE.

The Early Christians: Fourth Sunday

22. TRANSFORMED BY THE RESURRECTION

"All was over. The debacle was complete. This Jesus had bowed His head and given up the ghost; with His own lips He had cried, 'It is finished!' Everything was finished. Roman nails had ended Him, after all; He was human; He died as all men die; He had failed. No failure in all history had ever been so convincing, so shatteringly convincing and complete, as the failure of Jesus on that Passover Sabbath; no symbol of failure was ever so eloquent as that bleak cross on Calvary's brow. . . . He was too impractical. He could never win. Caesar and swords were the rulers of earth, not God or love or brotherhood. Caesar had not even heard of Jesus Christ; Pilate had already forgotten Him. The world about Jerusalem dropped back into its timeless rut, knowing now that this effort of Jesus was but a capricious interlude in the struggle of the fittest to survive. . . . The disciples crouched in the shadows, daring not to face the light of day, knowing not at all what to do with themselves, the moment, or tomorrow; their disillusionment had sponged away the last memory of His words, 'On the third day I will rise. . . .' He was dead. And Christianity was dead. Dead as Alexander or the Golden Age. It was finished. Everything was finished."

FRANK S. MEAD, *The Ten Decisive Battles of Christianity*.
Published by The Bobbs-Merrill Company, Indianapolis.

CRUCIFIED BECAUSE

Yes, Jesus was dead; crucified because his goodness seemed evil to his contemporaries who held office and wielded power. It was better that one man should die than that the whole nation should perish, was the dictum of Caiaphas the high priest. (John 11:50; 18:14.)

When we see Jesus through the eyes of Jewish leaders we see a heretic and blasphemer, a renegade to his race, an agitator and potential revolutionist, a traitor to his nation.

The Pharisees unerringly detected heresy in the message and behavior of Jesus. To them it was plain that this unordained pretender threatened to undermine respect for the law and the ritual. Blasphemer was the word they used when they heard him speak of

his relationship to God. And ecclesiastics with dogmatic convictions and adequate power have usually suppressed heresy with ruthlessness.

The racial purists of the land recognized Jesus as a renegade who was pulling down the walls of separation which they considered necessary to the preservation of the Jewish race. Believing that the sacred mission entrusted by Jehovah to the Jews could be carried out only by keeping the race free from intermixtures of pagan blood, these orthodox leaders simply could not tolerate his disregard of segregation. They were outraged when they learned that he mingled freely with peoples of various races and that he actually talked publicly with a Samaritan woman.

The Sadducees looked upon Jesus as a dangerous agitator and potential revolutionist. Having come to terms with the Roman conquerors and having accepted offices which provided rich emoluments and high prestige, they were afraid of popular movements. So it was inevitable that they should regard Jesus' words and deeds as subversive.

The Zealots saw in Jesus a traitor to his nation. While they were alternating between conspiracy and armed rebellion against the invader, seeking freedom in the only way it could be regained, as they ardently believed, Jesus was going about urging love of enemies and advocating forgiveness seventy times seven. While they were suffering and dying for country, he was betraying them with sentimental idealism. The contrast between their way and his way of life was stark and irreconcilable.

And because constituted authorities have always known what to do with heresy and treason, Jesus was nailed to a tree. His goodness seemed evil to the leaders of the land. So they brought him to the Roman governor and stirred up the populace to clamor for the release of Barabbas, the national hero who had risen in rebellion and had been caught by the Romans and was awaiting execution (Mark 15:7; Luke 23:19), and to shriek for the crucifixion of Jesus.

BUT ON THE THIRD DAY

"Christ had predicted both his crucifixion and his resurrection, but the former was a stumbling-block to the disciples, the latter a mystery which they could not understand till after the event. They no doubt expected that he would soon establish his

Messianic kingdom on earth. Hence their utter disappointment and downheartedness after the crucifixion. The treason of one of their own number, the triumph of the hierarchy, the fickleness of the people, the death and burial of the beloved Master, had in a few hours rudely blasted their Messianic hopes and exposed them to the contempt and ridicule of their enemies. For two days they were trembling on the brink of despair. But on the third day, behold, the same disciples underwent a complete revolution from despondency to hope, from timidity to courage, from doubt to faith, and began to proclaim the gospel of the resurrection in the face of an unbelieving world and at the peril of their lives. This revolution was not isolated, but general among them; it was not the result of an easy credulity, but brought about in spite of doubt and hesitation; it was not superficial and momentary, but radical and lasting; it affected not only the apostles, but the whole history of the world."

PHILIP SCHAFF, *History of the Christian Church*.
Published by Charles Scribner's Sons, New York.

EVIDENCE FOURFOLD

"We possess four undoubted witnesses to the belief of the most primitive Christians in the Resurrection of Jesus.

"(1) There is the evidence derived from the existence of the Christian Church itself. Had the crucifixion of Jesus ended His disciples' experience of Him, it is hard to see how the Christian Church could have come into existence. That Church was founded on faith in the Messiahship of Jesus. A crucified Messiah was no Messiah at all. He was one rejected by Judaism and accursed of God. It was the Resurrection of Jesus, as St. Paul declares in Rom. 1, which proclaimed Him to be the Son of God with power.

"(2) There is the evidence derived from the existence of the New Testament writings. Who would have troubled to write these documents if Jesus had ended His career as a crucified revolutionary? Each of these writings attests the belief of its writer that Jesus had triumphed over death and was reigning in the spiritual world from which He would shortly return to judge the living and the dead. The New Testament could no more have come into existence, if the early Christians had not believed in the Resurrection of Jesus, than could the Christian Church.

"(3) There is the evidence furnished by the observance of the

First Day of the week as the sacred day of the Christian Church. All the early Christians had been Jews. For the Jew, the sacred day was the Sabbath, or Seventh Day of the week. The stupendous importance and sacredness of the Sabbath is attested by Jewish legal and rabbinical writings. Yet those who had been Jews changed the sacred day from the seventh to the first day of the week. Their reason for doing so is, that they believed that Jesus rose from the dead on that day and manifested Himself to His Apostles. . . .

"(4) There is the evidence derived from the existence of the primitive Christian rite, variously known in the New Testament as the Breaking of the Bread, the Lord's Supper, the Communion of the Body and Blood of Christ. This rite commemorates the death of Jesus. Yet it is a rite in which there is no mourning for the dead. On the contrary, its note is one of grateful joyousness. . . .

"These four Christian institutions—the Church, the New Testament, the Lord's Day, the Eucharist—constitute irrefragable testimony to the universal Christian belief in the Resurrection of Jesus."

H. D. A. MAJOR, *The Mission and Message of Jesus*.
Published and copyright by E. P. Dutton and Co., Inc., New York.

A PRAYER

"O God, our heavenly Father, great is the faith that stirs our minds to dwell upon life that knows no ending. What words man has fashioned for his use to express unproved truths, for which he is willing to die and by whose light he may live. Eternal, immortal, invisible—what can such words mean amid the tragic realities of sin and pain and death? Millions have crossed that unknown sea to the bourne whence none returns. Yet, deep within us, lies the confidence of those who know in whom they have believed and who are persuaded that he is able to keep them from drifting beyond his love and care. Our days are as a watch in the night, but we live by a faith that nothing can separate us from thee. In thy light, we follow the road that leads at least to the eternal city, where death shall be no more. In the name of him who burst the bands of death and rose victorious from the grave, Jesus Christ our Lord."

S. RALPH HARLOW, *Prayers for Times Like These*.
Published by Association Press, New York.

The Early Christians: Fourth Monday

23. THEN CAME PENTECOST

"After Good Friday came Easter. After the Cross came the Resurrection. Without the Resurrection the Cross would have spelled defeat, and the power of the Cross to change men's lives would not have been. From the time of the earliest disciples the experience of men bears witness to the hope that came when his friends were convinced that the Cross was not the end, but that Jesus lived on, and in enhanced power, that the universe was so built that this life was not merely in his continuing influence but also in the enduring personal life of Jesus himself. The disciples were persuaded that Jesus lived, and that in his resurrection and his enriched life those who gave themselves to him and followed him would share in the eternal and growing life that was his. They believed that because he lived they could live also. . . . Impelled by this conviction the disciples went out to proclaim the good news 'to every creature.' From that experience and that conviction have come the fruits which we have described on the preceding pages—the transformed lives from every race and nation and clime and culture, the new movements which have sought to free man from the shackles of ignorance, slavery, disease, and despotism and to open to them what an early Christian called the 'glorious liberty of the children of God.'

"Judged by its fruits, this confidence in the Resurrection and in the Christian conception of immortality is based upon fact. Otherwise the universe would prove untrustworthy. If the confidence of Christians is not founded in reality, the universe would have utilized a deception to evoke the noblest of characters and the most admirable of the fruits of human activity and life."

KENNETH SCOTT LATOURETTE, *Anno Domini. Jesus, History, and God.*
Published by Harper and Brothers, New York.

THROUGH VISION

"Through vision the eye-witnesses reached the truth that Jesus was not held by the power of death. It overmastered them in its spiritual potency. . . . The authority of Jesus, lost as it seemed through His death, was not only restored for the disciples, but

was discerned in a more potent way than had hitherto been realized. All doubt that He was God's Messiah was removed for ever. The ascension vision was their registering of the conviction that Jesus had been exalted, and that He was soon to return in the same way as He had been seen to depart, namely, in His well-known, recognizable personality. Filled with such a hope, which was now intensified beyond measure, the disciples left the scene of the last resurrection appearance, the Ascension, and repairing to Jerusalem, they gathered enthusiastic eye-witnesses as they went, until some hundred and twenty people were together in a mood of glowing certainty that the exalted Jesus would return at any hour. They became eager to share in His triumph as He descended the pinnacle of the temple in glory. Deep joy, expressive of the heightened anticipations, was their mood, and they were continually in the temple, praising God, not simply because they were pious Jews, but like the aged Simeon they expected their Messiah to return there, and they desired to be there to meet Him as He came back. It was in such an atmosphere of vivid expectation, motivated by a profound religious experience, that, almost before they were aware of what was taking place, the tremendous uprush of creative spiritual power which we call the experience of Pentecost came upon them."

P. G. S. HOPWOOD, *The Religious Experience of The Primitive Church*.
Published by Charles Scribner's Sons, New York.

THE DAY OF PENTECOST

"The activities of the Apostolic Age began with the Day of Pentecost, a day signalized by such an unusual experience that its marvels constitute the initial wonder of early Christianity's extraordinary career. . . . The little group that gathered on that Pentecostal day were in a highly emotional and expectant state. Only a little while before, their hopes had been raised to a great height by the belief that Jesus was the Messiah and would at once establish the kingdom of God. Then they were reduced to the depths of despair by his crucifixion. Soon again hope was revived by the visions of the risen Christ experienced by a number of them. With expectations raised to a high pitch by all this, and with emotions shaken from their normal insensitive calm, they were prepared to interpret this group mystic experience in the light of

ancient Hebrew history and of the Messianic hope. The ecstasy and the 'speaking with tongues' was to them ocular evidence that the days of Samuel, Elijah, and Elisha had returned. Joel's prophecy was now in process of fulfillment. Here was ocular and audible evidence that Jesus was the Messiah and that the Messianic Age had actually begun. . . . Equipped with this faith, they went forth to convince the world that Jesus was the Messiah. That God was with them in a new and creative way, they never doubted again."

GEORGE A. BARTON, *The Apostolic Age and The New Testament*.

Published by University of Pennsylvania Press.

THE FLOWERING OF A SEED

"To his followers from the outset, before, no less than after, the resurrection, he was as one who seemed to be sensible of a unique vocation, in which he was destined to reveal God to men and men to themselves by his inauguration of the divine reign or realm on earth. . . . When the Church, after the resurrection, named his name as they worshipped the one God, this was but the flowering of a seed which he had dropped into the field of faith during his life on earth, to bear fruit of varying excellence, some thirtyfold, some sixtyfold, and some a hundredfold. . . . Once and for all, in his service and sacrifice, the Lord had revealed the Father, fulfilling the highest hopes and promises of the earlier revelation to Israel. Catholic Christians with one consent saw in their Lord the climax of the best in the Old Testament; indeed they now read their sacred book in the light of Jesus Christ, just as they saw him in the light of the far past to which he was the clue. Yet to preach Jesus was also to say the first word about the life which was now opening up for human faith. The Church was conscious of a regenerating power, and as that force or Spirit, like all forms of power, revealed itself in overcoming obstacles within a resisting medium of inertia and dullness, they came to appreciate more fully than ever what the incarnation had meant. A new world of experience and opportunity spread before them, with the living Christ to inspire them. Yet it was the same Jesus as of old, realized by the faithful in their common service of the one God and Father."

JAMES MOFFATT, *Jesus Christ the Same*.

Published by The Abingdon-Cokesbury Press, Nashville.

A PRAYER

O Holy Light of God,
Ever radiant through despair and death,
Ever undimmed and splendid in the darkness,
Shine Thou today in this dark heart of mine.

O holy Love of God,
Dying for our life,
Shining eternally for our perfection,
Work Thou today in this weak heart of mine.

O holy Joy of God,
Sharing the gladness of the least of all Thy creatures,
Taking delight in mortals in all sweet human beauty,
Be jubilant today in this dull heart of mine.

J. S. HOYLAND, *A Book of Prayers for Use in an Indian College.*

Published by The Challenge Books Ltd., London.

A PRAYER

"Almighty God, we do offer unto Thee most high praise, and hearty thanks for all Thy wonderful graces and virtues which Thou hast manifested in all Thy saints, and in all other holy persons upon earth, who by their lives and labors have shined forth as lights in the several generations of the world; such as were the holy prophets, apostles, and martyrs, whom we remember with honor, and commemorate with joy; and for whom, as also for all other Thy happy servants, our fathers and brethren, who have departed this life with the seal of faith, we praise and magnify Thy holy Name; most humbly desiring that we may still continue in their holy communion, and enjoy the comfort thereof, following, with a glad will and mind, their holy examples of godly living, and steadfastness in Thy faith."

Private Devotions, 1560.

The Early Christians: Fourth Tuesday

24. THE ABIDING PRESENCE

"Historic Christianity is first and foremost a Gospel, the proclamation to the world of Jesus Christ and Him crucified. For the primitive Church the central thing is the Cross on the Hill rather than the Sermon on the Mount, and the characteristic Church act is the Communion rather than the conference. . . . What is preached in the first instance is something that God has done for man in Christ."

T. W. MANSON.

THE HOLY SPIRIT

"Yet even the Cross and the Resurrection are not all. The early Christians felt that in some special way, through the Cross and the Resurrection, they had come in fresh touch with transforming power. They called this by various terms—'the Spirit,' 'the Holy Spirit,' 'the Spirit of Jesus,' 'the Spirit of God.' This experience has been valid, not only among the early disciples of Jesus, but also in succeeding generations of Christians. Christians have felt themselves in some way to be in direct touch with God, the God Whom they believe they have seen through Jesus. . . . Through it they have been lifted out of moral defeat and impotence into victory and from despair to triumphant hope. Through it they have found power to go through suffering, disappointment, and the loss of loved ones, of health, and of worldly goods, and to face physical death, not only unafraid but also with a quiet confidence and joy. Through it strength has come to them to battle, singlehanded or with a small company of kindred spirits, against enthroned wrong and age-long evils, and yet to do so in humility, without vindictiveness, and in love. Here, too, the trustworthiness of the universe is ground for belief that in the main the explanation which they have given is accurate—that in some way, because of the life, the death, and the resurrection of Jesus, men and women have been brought in a fresh and unique way into living touch with Him Who is the Creator and Sustainer of the universe, the very heart of it all. Where men have tested it, the universe is logically constructed and dependable."

KENNETH SCOTT LATOURETTE, *Anno Domini. Jesus, History, and God.*

SENSE OF GLAD WONDER

"In the light of this conviction about the lasting and fresh revelation in the person of Jesus Christ, it is little wonder that from the first there was a sense of glad wonder in the worshipping Church. The letters of the New Testament repeatedly break into sudden doxologies of rapture, stirred by the thought and sight of what God meant to Christians in this final, rich manifestation of his saving will. There was a lyrical note in the apostolic faith, even in its arguments about the Lord and its appeals for right thinking and conduct. The heart of these primitive believers thrilled as their mind stirred and moved. The new meaning given to life by the living Christ throbbed sometimes in the first century with a passion of adoring worship, which is voiced not only in the songs of praise but in the informal doxologies. Thus the tiny pamphlet of Saint Judas runs up at the close into a thanksgiving 'to the only God our Saviour, through Jesus Christ our Lord.' "

JAMES MOFFATT, *Jesus Christ the Same.*

Published by The Abingdon-Cokesbury Press, Nashville.

BUOYANCY OF LIFE

"The ancient Christians said that the Church was hilarious, that the Christian spirit is a hilarious spirit, a gay spirit. The words hardly seem reverent today. But think of the buoyancy of a life which has been saved in earnest. Some people do not give its value to 'life' as used in the New Testament; they picture the Christian life as a starved affair, and think that the Christian can never enjoy anything, but that, if he starts to enjoy himself, he is always told 'Don't.' Jesus never said that. 'I am come that they might have life, and that they might have it more overflowingly'—the utmost development of the ideal and natural life, the real achievement at last of its promise. . . .

"The early Christian was carried into a whole new world of fresh experience. There has been nothing like it in human history.

'We were the first that ever burst
Into that silent sea.'

Our English poets have spoken nobly of the joy of that discovery of the Pacific Ocean; a whole new world unexplored and we the first to reach it! The early Christian had a similar happiness; he was face to face with new fact and new experience, far beyond

anything that anyone had ever dreamt of. He started from the great fact of the historic Jesus, from his personality, from the largeness and variety of his character. To be with Jesus was revelation. To watch him, to see the movement of his face, to look at his eyes, to catch his tones, brought a man in a new way face to face with the real. Anyone who has been on some mountain with the mists all about him, the shapes of things all lost or transformed, knows what it is when the sun comes and the mists go, and you see the real world in a new light of beauty. There are friends whose effect on our minds is much the same. The coming of Jesus, his very person, cleared the mists away; and above all, his death lit up the heart of God. The Pacific beckoned the mariner on to exploration; and the death of Jesus has called men to explore God; and what followed his death, the resurrection and all associated with it, formed another great area of fact that set men wondering, thinking, forming theories, testing them, exploring God."

T. R. GLOVER, *Jesus in the Experience of Men.*
Published by Association Press, New York.

NEARER THAN BREATHING

"'God is nearer to us than our soul,' Lady Julian of Norwich declared. 'He is the ground in whom our soul standeth.' 'I am as sure as that I live that nothing is so near to me as God,' is Eckhart's testimony. 'United without intermediary to the Spirit of God, we can meet God and possess with Him and in Him our eternal blessedness,' wrote the Flemish mystic Jan Ruysbroeck. Beethoven said to a friend one day, 'I well know that God is nearer to me than others are. I commune with Him.' Henri Bergson has said, in our time, that genuine philosophy is 'the turning of the mind homeward, the coincidence of human consciousness with the living principle from which it emanates, a contact with the creative effort.'

"Josiah Royce, toward the end of his life, said: 'Unless, in moments of peace, of illumination, of hope, of devotion, of inward vision, you have seemed to feel the presence of your Deliverer, unless it has sometimes seemed to you as if the way to the homeland of the spirit were opened to your sight by a revelation as from the divine, unless this privilege has been yours, the way to a higher growth in insight will be slow and uncertain to you.' Metchnikoff, the life-long scientist, went to his death saying as his last words: 'Do not fear for me; I have had a Divine light.'

"My dear friend, the late Baron Friedrich von Hugel, wrote to

a friend in America in 1922 about the two levels of life and thought, the scientific and the religious levels, both of which he felt were necessary for a complete life. 'For myself,' he said, 'I must have both movements: the palace of my soul must have somehow two lifts—a lift which is always going up from below (the scientific movement) and a lift which is always going down from above (the religious movement). I must be seeking and be having, I must both move and repose.' ”

RUFUS M. JONES, *New Studies in Mystical Religion*.
Published by The Macmillan Company, New York.

AN AFFIRMATION

We may not climb the heav'nly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown.

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

Deep strike thy roots, O Heavenly Vine
Within our earthly sod,
Most human and yet most divine,
The flower of man and God!

JOHN GREENLEAF WHITTIER, 1866.

A PRAYER

“Let me seek Thee in longing, let me long for Thee in seeking; let me find Thee in love and love Thee in finding. Lord, I acknowledge and I thank Thee that Thou hast created me in thine image in order that I may be mindful of Thee, may conceive of Thee and love Thee; but the image has been so consumed and wasted away by vices, and obscured by the smoke of wrong-doing, that it cannot achieve that for which it was made except Thou renew it, and create it anew. I do not endeavor, O Lord, to penetrate thy sublimity, for in no wise do I compare my understanding with that; but I long to understand in some degree thy truth, which my heart believes and loves.”

ST. ANSELM.

The Early Christians: Fourth Wednesday

25. PAUL THE APOSTLE

"He was born at Tarsus in Cilicia, a few years after Christ, of a Jewish family which held the privilege of Roman citizenship. . . . While preparing himself as a Rabbi, under Gamaliel at Jerusalem, he came in contact with the new Christian movement, which awakened his violent hostility. After the death of Stephen, in which he had some share, he was employed by the Jewish council to arrest Stephen's followers; but while executing this commission was converted near Damascus by a vision of the risen Christ. He now began a missionary career which extended over 30 years, and may be divided into four main periods: (1) 3 years in Damascus; (2) 14 years in Syria and Cilicia, with Antioch as a center; (3) 7 years in Asia Minor and Greece, with Corinth and Ephesus as the chief centers; (4) 5 or 6 years of captivity, first at Caesarea, then at Rome. He was put to death, perhaps in the persecution under Nero in 64 A.D., but more probably a year or two earlier, after trial before the Emperor's court."

E. F. SCOTT, in *A Dictionary of Religion and Ethics*.
 Edited by Shailer Mathews and Gerald Birney Smith.
 Published by The Macmillan Company, New York.

THE CHRISTIAN HERCULES

"Paul is the Christian Hercules, and his labors are so varied and wonderful, that we sometimes lose the man in the blaze of the glory of the things he accomplished. It was he who lifted the Christian religion out of its Palestinian cradle, tore away its swaddling clothes, and trained it to walk along the highways of the Roman Empire. It was he who clipped the shell, and set the imprisoned eagle free. It was he who lit the first Christian lamp in the palace of the Caesars. It was he who converted a Jewish sect into a world religion. It was he who saw Jesus not simply as a Jewish Messiah, but as the divine Saviour of all mankind. It was he who placed the cross of Jesus at the center of human history, and also at the center of the universe. It was he who broke down the wall of separation between the Jew and the Gentile, and gathered all men into one family of God. It was he who changed the religious atmosphere of the world. That atmosphere was charged with legalism and ceremonialism, and he, like a thunderstorm, came sweeping across the

world, and by the flashes of lightning from his hot soul, he changed the air forever. . . . He penned paragraphs so beautiful and with such healing in them, that they will be read in the public worship of Christian congregations to the last day. . . . His name is above every name except the name of Jesus. Like his Master he was great because he was the servant of all. John Chrysostom wrote a memorable sentence when he said of Paul—"Three cubits in stature, he touched the sky.' "

CHARLES E. JEFFERSON, *The Character of Paul*.
Published by The Macmillan Company, New York.

RELEASED AND REDEEMED

"To the Jews it was a gross blasphemy to say that a man weak enough to be crucified was the glorious Messiah whose coming the prophets had proclaimed. And what an unforgivable slander on their people to say that they had actually taken the Lord of Glory and nailed him to a cross! Paul before his conversion was infuriated by the claim that Jesus was the Messiah, but when he surrendered to Christ he found that this pathetically weak Man who had meekly yielded to death was the power of God unto salvation. Christ released him from his sins and gave him a new life. Then he began to see that Jesus not only saved him from his sins, but satisfied his mind. . . . According to Paul the Christian ethic is very simple. Neither circumcision, said he, availeth anything, nor uncircumcision, but faith that worketh by love. That is to say, the one thing that matters is that a man has faith in the love of God and expresses this faith in an answering love to God and his fellow men. . . . Paul was alive to the fact that all high vitality comes from union with the friends of God. Hence he taught that the Christian must at all hazards seek the companionship of the brotherhood. Strive, says the apostle, 'to keep the unity of the Spirit in the bond of peace.' . . . The greatest of all stimulators of gifts is a passionate love for humanity. . . . Love stimulates latent abilities."

ROLLIN H. WALKER, *Paul's Secret of Power*.
Published by The Abingdon-Cokesbury Press, Nashville.

THE LORDSHIP OF JESUS

"One of the regular names that Paul uses for Jesus is 'Lord.' Paul's writings are haunted by the word. In the concordance there

are whole columns of it. It was a high word, meaning the master of the slave, the master of the family; and it was a name given also to kings and gods. Jesus is for Paul above all things Lord; and that he should give him that name is significant. We have only to think of Paul's Jewish boyhood—of the synagogue and the reading of the Old Testament; how at home he was taught Hebrew; how he read it with his father, picking out one by one the words in the old character, and how he would come by and by to a word of four letters, and the boy stumbled, as a boy learning to read will; he began to spell it, for he knew all the letters. 'No,' his father said, 'do not say it. That word is not said. Say 'Adonai' (the Lord). For centuries the Jew has never said that name of four letters, JHVH, but always 'the Lord.' Where it is set in Capitals in our authorized version, there stands the word that was never pronounced, and instead of it men read Adonai. But the time came when Paul gave the name to another; and the other kept the name for ever. The New Testament is full of the Lordship of Jesus."

T. R. GLOVER, *Jesus in the Experience of Men.*
Published by Association Press, New York.

FANATIC AND SUBVERSIVE AGITATOR

"In these days when the Apostle Paul ranks next to his Lord in the esteem of Christendom, it is well to remember that Roman officials and Greek scholars totally ignored him, except in those instances when they poured derision upon him or persecuted him as an enemy of mankind. "In Thessalonica when the rabble dragged Paul's host before the rulers of the city, the yell was, 'These men have turned the world upside down. They are constantly violating the decrees of Caesar by declaring that some one else called Jesus is King.' In Caesarea where Paul was arraigned before Felix, the prosecuting attorney presented his indictment thus: 'We have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ring-leader of the sect of the Nazarene, and a man who just now has tried to profane the temple.' . . . These are some of the things which his critics had to say about him. A serious arraignment it is: Imposter-pretender-charlatan-usurper-demagogue-trickster-liar-coward-opportunist-moneygrabber-weakling. What worse things could be said? One is reminded of our Lord's words—'If they

have called the master of the house Beelzebub, how much more them of his household?'. . . It is noteworthy that the enemies of Paul always wanted to kill him. They hated him so intensely that nothing but his blood would satisfy him."

CHARLES E. JEFFERSON, *The Character of Paul*.
Published by The Macmillan Company, New York.

ROLL CALL OF SUFFERINGS

. . . in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. . . . In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

II Corinthians 11:23-27, 32.

A PRAYER

"Almighty God, who hast shown us in the life and teaching of thy Son the true way of blessedness, thou hast also shown us in his suffering and death that the path of love may lead to the cross, and the reward of faithfulness may be a crown of thorns. Give us grace to learn these hard lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see even in our darkest hour of trial and anguish the shining of the eternal light."

SOURCE UNKNOWN.

The Early Christians: Fourth Thursday

26. THE MESSAGE OF PAUL

And yet I will show you a way that is better by far :
If I could speak the languages of men, of angels too,
And have no love,
I am only a rattling pan or a clashing cymbal.
If I should have the gift of prophecy,
And know all secret truths, and knowledge in its every form,
And have such perfect faith that I could move mountains,
But have no love, I am nothing.
If I should dole out everything I have for charity,
And give my body up to torture in mere boasting pride,
But have no love, I get from it no good at all.
Love is so patient and so kind ;
Love never boils with jealousy ;
It never boasts, is never puffed with pride ;
It does not act with rudeness, or insist upon its rights ;
It never gets provoked, it never harbors evil thoughts ;
Is never glad when wrong is done,
But always glad when truth prevails ;
It bears up under anything,
It exercises faith in everything,
It keeps up hope in everything,
It gives us power to endure anything.
Love never fails . . .
And so these three, faith, hope, and love, endure,
But the greatest of them is love.

I Cor. 12:31; 13:1-8, 13, Williams.

KEEP ON CONQUERING EVIL WITH GOOD

Your love must be true. You must always turn in horror from what is wrong, but keep on holding to what is right. In brotherly love be affectionate to one another, in personal honors put one another to the fore, never slack in earnestness, always on fire with the Spirit, always serving the Lord, ever happy in hope, always patient in suffering, ever persistent in prayer, always supplying the needs of God's people, ever practicing hospitality. Keep on blessing

your persecutors; keep on blessing and stop cursing them. . . . If your enemy is hungry, give him something to eat. If he is thirsty, give him something to drink. For if you act in this way, you will heap burning coals upon his head! Stop being conquered by evil, but keep on conquering evil with good.

Romans 12:9-14, 20, 21, Williams.

WHEN WE WERE STILL SINNERS

We ought to glory in our troubles, for we know that trouble produces endurance, and endurance, character, and character, hope, and hope will not disappoint us. For, through the holy Spirit that has been given us, God's love has flooded our hearts. For when we were still helpless, at the decisive moment Christ died for us godless men. Why, a man will hardly give his life for an upright person, though perhaps for a really good man some may be brave enough to die. But God proves his love for us by the fact that Christ died for us when we were still sinners.

Romans 5:3-8. An American Translation.

THE POWER OF GOD

For to those who are on the way to destruction, the story of the cross is nonsense, but to us who are to be saved, it means all the power of God. For the Scripture says,

"I will destroy the wisdom of the wise,
And I will thwart the shrewdness of the shrewd!"

Where now is your philosopher? Your scribe? Your reasoner of today? Has not God made a fool of the world's wisdom?

For since in God's providence the world with all its wisdom did not come to know God, God chose, through the folly of the gospel message, to save those who had faith in him. For Jews insist upon miracles, and Greeks demand philosophy, but we proclaim that Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen, but to those whom God has called, whether they are Jews or Greeks, a Christ who is God's power and God's wisdom. For God's folly is beyond the wisdom of men, and God's weakness is beyond their strength.

I Corinthians 1:18-25. An American Translation.

In the same way the Spirit is helping us in our weakness, for we do not know how to pray as we should, but the Spirit Himself pleads for us with unspeakable yearnings, and He who searches our hearts knows what the Spirit thinks, for He pleads for His people in accordance with God's will. Yes, we know that all things go on working together for the good of those who keep on loving God, who are called in accordance with God's purpose. . . .

If God is for us, who can be against us? Since He did not spare His own Son but gave Him up for us all, will He not with Him graciously give us everything else? Who can bring any charge against those whom God has chosen? It is God who declared them in right standing; who can condemn them? Christ Jesus who died, or rather, who was raised from the dead, is now at God's right hand, and is actually pleading for us. Who can separate us from Christ's love? Can suffering or misfortune or persecution or hunger or destitution or danger or the sword? As the Scripture says:

"For your sake we are being put to death the livelong day,
We are treated like sheep to be slaughtered."

And yet in all these things we keep on gloriously conquering through Him who loved us. For I have full assurance that neither death nor life nor angels nor principalities nor the present nor the future nor evil forces above or beneath, nor anything else in all creation, will be able to separate us from the love of God as shown in Christ Jesus our Lord.

Romans 8:26-39, Williams.

THE FELLOWSHIP OF HIS SUFFERINGS

But for Christ's sake I have learned to count my former gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord. For his sake I have lost everything (I count it all the veriest refuse) in order to gain Christ and be found at death in him, possessing no legal righteousness of my own but the righteousness of faith in Christ, the divine righteousness that rests on faith. I would know him in the power of

his resurrection and the fellowship of his sufferings, with my nature transformed to die as he died, to see if I too can attain the resurrection from the dead. Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ Jesus. Brothers, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus.

Philippians 3:7-14, Moffatt.

A PRAYER

Where prophets' word and martyrs' blood
And prayers of saints were sown,
We, to their labors entering in,
Would reap where they have strown.

O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home.

SAMUEL LONGFELLOW, 1819-1892.

A PRAYER

"We praise Thee, our Father, for the sacrament of life, for its great adventures, its glorious opportunities, for love which though it constrains, so blesses us, for the duties in which we may forget ourselves and the loyalties in which losing ourselves we find Thy presence and benediction. Teach us thus the Master's secret, in Whose Name we pray."

GAIUS GLENN ATKINS.

The Early Christians: Fourth Friday

27. GOSPEL OF LOVE AND CHARITY

“‘I was hungry, and ye fed me; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. . . . Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.’ These words of Jesus have shone so brilliantly for many generations in his church, and exerted so powerful an influence, that one may further describe the Christian preaching as the preaching of love and charity. . . . The new language on the lips of Christians was the language of love. But it was more than a language, it was a thing of power and action. The Christians really considered themselves brothers and sisters, and their actions corresponded to this belief. . . .

“The gospel thus became a social message. The preaching which laid hold of the outer man, detaching him from the world, and uniting him to his God, was also a preaching of solidarity and brotherliness. . . . In his little churches, where each person bore his neighbour’s burden, Paul’s spirit already saw the dawning of a new humanity, and in the epistle to the Ephesians he has voiced this feeling with a thrill of exultation. Far in the background of these churches, like some unsubstantial semblance, lay the division between Jew and Gentile, Greek and the Barbarian, great and small, rich and poor. For a new humanity had now appeared, and the apostle viewed it as Christ’s body, in which every member served the rest and each was indispensable in his own place.”

ADOLF HARNACK, *The Expansion of Christianity in the First Three Centuries.*

Published by G. P. Putnam’s Sons.

THE SACRAMENT OF FOOD

Each meal should be a sacramental feast,—
A Eucharist each breaking of the bread,
Wherein we meet again our Great High Priest,
And pledge new troth to our exalted Head.

For all we eat doth come of sacrifice,—
Life out of Death,—since all we eat must yield
Life for our living,—and yet, nothing dies,
But in its giving finds its life fulfilled.

The wheat, the plant, the beast, and man, all give
Each of their best, God's purpose to maintain,
And all subserve the end for which all live,
And pass,—to live more worthily again.

JOHN OXENHAM, *The Fiery Cross*.
Published by Methuen & Co., Ltd., London.

UNPARALLELED POTENCY

"It must be clear even to the most casual observer that, in the work of the pre-Constantinian Church, whatever else we may or may not have, we certainly have a moral reformatory movement on a scale and with a potency unparalleled at any other epoch before or since. Make whatever allowance you like for the exaggerations of Christian rhetoric, for actual moral shortcomings of increasing prevalence and gravity, and for the lofty ethical attainments of other reformers and their followers; and it yet remains true that the achievements of the early Church can defy comparison with those of any other moral or religious movement known to history. . . .

"Consider, for instance, the Church's gift to the world of a well-established and lofty standard of sexual purity. When we bear in mind the strength imparted to the sex-passion by previous generations of laxity, the unmeasured self-indulgence of pagan society, and the ease with which moral rules can usually be made to adapt themselves to the natural inclinations of men, we shall perhaps realize how great an achievement it was to have effected the lasting enthronement of so high a standard of purity as even the most average Christian sex-ethic is understood to be, and to have done this in the teeth of the most insistent, the most unruly, and the most masterful of human passions.

"In a similar, if in a less striking way, the early Church successfully curbed the all-pervading hunt for riches and love of luxury. It succeeded in making numbers of men believe, not only theoretically, but practically, in the existence and the claim of the higher values of life, and to be prepared for the sake of them to sit loose to its material amenities and securities. It gave them a grasp of spiritual and moral interests so strong that, in loyalty to these interests, they had courage to endure and defy physical torments, the very thought of which appals us as we read of them to-day. It immensely strengthened human sympathy for the afflicted and the

sorrowful, and immensely increased the sense of the value and sanctity of even the humblest human life. It set on foot unprecedented schemes for the relief of want and suffering—schemes not based on political considerations, nor enforced by political poor-laws, but springing directly out of the love of man for man, and appealing simply to the private generosity of Christian individuals. But besides breaking the tyranny of sexual lust, of the love of property, and of the fear of wounds and death, the early Church liberated the mind of man from the fetish of punishment and revenge as the one practical cure for human wrong-doing. It let loose in human society a new policy for the conquest of sin—a policy that boldly abandoned the age-long and deep-rooted trust in coercion and retaliation. It sallied forth into the midst of a hostile world, helplessly and defencelessly exposed to every blow that bigotry or antipathy might aim at it, and trusting solely for its security to its power to change foes into friends. The occurrence of innumerable failures in particular cases, the sacrifice of scores or hundreds of martyrs in the process of spreading the faith, did not frighten the Christian conscience out of its glad confidence in the sanity and ultimate victory of the Sermon on the Mount. . . .

“In the life of the early Church, as in no other phase of history before or since we see a moralizing movement at work, visibly cleansing human society of its glaring transgressions, and bidding fair to establish the kingdom of God on earth.”

CECIL JOHN CADOUX, *The Early Church and the World.*

Published by T. & T. Clark, Edinburgh.

A WORLD OF SYMPATHY AND LOVE

“Christianity at the outset spread chiefly among people who had to work hard. The new religion did not teach its votaries ‘the dignity of labour,’ or ‘the noble pleasure invariably afforded by work.’ What it inculcated was just the duty of work. ‘If any will not work, neither let him eat’ (2 Thess. iii. 10). Over and again it was enunciated that the duty of providing for others was conditioned by their incapacity for work. . . . It is beyond question, therefore, that a Christian brother could demand work from the church, and that the church had to furnish him with work. What bound the members together, then, was not merely the duty of supporting one another—that was simply the ultima ratio: it was the fact that they

formed a guild of workers, in the sense that the churches had to provide work for a brother whenever he required it. This fact seems to me of great importance, from the social standpoint. The churches were also labour unions. The case attested by Cyprian proves that there is far more here than any merely rhetorical maxim. The church did become in this way a refuge for people in distress, who were prepared to work. Its attractive power was consequently intensified, and from the economic standpoint we must attach very high value to a union which provided work for those who were able to work, and at the same time kept hunger from those who were unfit for any labour. . . . What a wealth of intercourse there is between the churches! What public spirit! What brotherly care for one another! Financial support retires into the background here. The foreground of the picture is filled by proofs of that personal co-operation by means of which whole churches, or again churches and their bishops, could lend mutual aid to one another, consoling and strengthening each other, and sharing their sorrows and their joys. Here we step into a whole world of sympathy and love."

ADOLF HARNACK, *The Expansion of Christianity in the First Three Centuries*.
Published by G. P. Putnam's Sons, New York.

A PRAYER

"Spirit of compassion and power, we thank thee that thy gift of life brings with it a sense of kinship with all those made in thine image, so that when we are most like thyself, we are most like our brethren. We thank thee for the faculty of understanding with the mind, of feeling with the heart, and of choosing many of the paths in which we set our feet; and that when we know thy truth we are wise, when we respond to thy heart we are loving, and when we choose thy will, we are good. What an inheritance of thyself thou hast transmitted; what a dower of love thou hast bestowed upon us."

EDWIN MCNEILL POTTEAT.

The Early Christians: Fourth Saturday

28. NURTURED BY PERSECUTION

"This triumphant gaiety was not quenched but actually nurtured by persecution. They were stoned, they were sawn asunder, were slain with the sword, they were shut up in sacks with snakes and thrown into the sea. They were tied to huge stones and cast into the rivers; crucifixion was not sufficient agony, the crucified were beaten with rods until their bowels gushed out, vinegar and salt were rubbed into their wounds; women were stripped, children enclosed in nets and exposed to the attacks of furious bulls. They were made to lie on sharp shells, tortured with pincers before being delivered to the mercy of the flames, they were broken on the wheel, they were torn in pieces by wild horses, red-hot plates were fixed to the most delicate parts of the body, limbs were torn from them, molten lead was poured down their backs."

CONRAD NOEL, *The Life of Jesus*.

Published by Simon and Schuster, New York.

BY FAITH

Hebrews II

Strong men they were—intrepid, staunch, full-grown,
 As if the teeming past had been their sire—
 Who journeyed forth to seek a land unknown.
 Their voices, blending in a mighty choir,
 Defied all powers of earth to give them stay.
 Such were the heroes of the eternal road
 Who lived and died in faith to clear the way
 That other pilgrims, faint beneath a load
 Of time-worn prejudice, tradition's muck,
 The clay of light things loved and greatness spurned,
 Against the pull of pride and lure of luck
 Might lift their eyes to see what these discerned—
 Might measure by high souls like these life's length
 And know by faith alone is won such strength.

GEORGIA HARKNESS, *The Glory of God*.

Published by Abingdon-Cokesbury Press, Nashville.

THE THIRD RACE

"The concept of the third race, of the Christians as a new and distinct grouping of mankind, was the basic cause of popular opposition in the first few centuries; it was also the victory that overcame the world. The Christians were a self-conscious brotherhood, an ecumenical brotherhood from the days of Paul on. Christians belonged to the brotherhood wherever they traveled in the empire; a letter from the group they left admitted them to full privileges in the neighborhood church in their new town. Within this brotherhood the poor man found recognition, affection, insurance for his wife and children, decent burial, victory over sin, and the assurance of immortality. Before there was canon or creed or priesthood, the brothers found their relationship strongly based on their common devotion to the Lord Jesus through whose activities all these benefits were mediated to them. By claiming to be a new race they aroused the hatred of the masses; by living as members of this third race they won over the masses. This is the paradox of the first and greatest triumph of the church."

ERNEST CADMAN COLWELL, in *Environmental Factors in Christian History*.
Published by The University of Chicago Press.

THE SUPREME LOYALTY

"The Romans never persecuted people for their religious opinions, except when these outraged morality. Their usual charge against the Church was a sort of constructive treason, based on the refusal of Christians to take the oath of loyalty to the emperor as 'Lord' of the State or to combine their cult with recognition of the State religion. Jewish synagogues were in a privileged position; they were incorporated religious associations of a national cult. But Christians were not national, and by the end of our first century, in spite of what writers like Luke had argued, it was plain to most Romans that they were not to be regarded as real Jews of a special type, but as an uncertificated association, held together by some common meal, drawn from all classes, including the slaves and uneducated, with no visible altars or shrines, and owing allegiance to some other king or Lord called Jesus. What was this but another secret society, cloaking some immoral or political interest under the guise of religion? And the Roman authorities deeply distrusted secret societies. Suspicions of loose conduct, atheism,

cannibalism, and moral perversion, also readily attached to the churches. Besides, they seemed anti-social, upsetting the traditions of social and political life, and in some cases indifferent to patriotic aims. If they disavowed this, before the magistrate, they were called upon to purge themselves by taking the oath of loyalty, and this was the very thing they declined to do. Little wonder that their attitude was set down as sheer obstinacy or secret disaffection, by Romans to most of whom the State oath was a mere formality. Neither side in the struggle could quite understand the other."

JAMES MOFFATT, *The First Five Centuries of the Church*.
Published by The Abingdon-Cokesbury Press, Nashville.

CAUSED DISSENSION WITHIN THE FAMILY

"The first area of economic conflict between Christianity and paganism is to be seen in the familia. When the encroachments of Christian propaganda split the familia into pagan and non-pagan elements, this disruption caused more than merely social disharmony; it interfered positively with the economic structure of the group. . . .

"There is another matter that would cause no little economic difficulty in the case of a pagan husband and a Christian wife. The practice of abortion and infanticide was widespread in the pagan world. The life of the newly born child lay at the mercy of the father. If the birth had not been prevented by abortion and the child was undesirable in the eyes of the father, it would be disposed of by exposure or other methods. The girl infants were the most usual victims of this procedure, and the only conceivable basis for this action is economic. The Christian conscience abhorred this practice then as today. What would be the outcome when the Christian wife objected to the exposure of her infant daughter? . . .

"There is still another feature in the disruption of the familia which demands our attention. The familia of every well-to-do citizen contained a number, if not a large number, of slaves. Christianity early encroached upon this fruitful field for propaganda. The situation was repeatedly at the breaking-point, and only a match was needed to set off the conflagration. As a rule masters governed their slaves with an iron hand, and it is to be expected that, when they ascertained that any of them had taken up with a

new 'superstition' that taught absolute equality (and practiced it!), they would take drastic measures to let their slaves know their true position. Here was a closely knit organization instilling a psychology of equality very detrimental to slave economy and conducive to revolts and consequent economic disasters."

GEORGE THOMAS OBORN, in *Environmental Factors in Christian History*.

Published by The University of Chicago Press.

THE LIVING SAVIOUR

"No wonder if the Christians made an impression out of all proportion to their numbers. Conviction in the midst of waverers, fiery energy in a world of disillusion, purity in an age of easy morals, firm brotherhood in a loose society, heroic courage in time of persecution, formed a problem that could not be set aside, however polite society might affect to ignore it: and the religion of the future turned on the answer to it. Would the world be able to explain it better than the Christians, who said it was the living power of the risen Saviour?"

H. M. GWATKIN.

A PRAYER

"Our heavenly Father, we rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We remember before Thee all who have departed this life in Thy faith and love, and especially those most dear to us. We thank Thee for our present fellowship with them, for our common hope, and for the promise of future joy. Oh, let the cloud of witnesses, the innumerable company of those who have gone before, and entered into rest, be to us for an example of godly life, and even now may we be refreshed with their joy; that so with patience we may run the race that yet remains before us, looking unto Jesus, the author and finisher of our faith; and obtain an entrance into the everlasting kingdom, the glorious assembly of the saints, and with them ever worship and adore Thy glorious Name, world without end."

Book of Prayers, 1851.

The Early Christians: Fifth Sunday

29. EARLY CHRISTIAN GROUPS

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God:

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death—
The life that maketh all things new!

SAMUEL LONGFELLOW, 1874.

THE COMMUNITY ITSELF

The most distinctive mark of primitive Christianity was the Christian community itself—a fellowship of kindred spirits based upon a common spiritual inheritance and sharing a common hope of coming redemption. It became a social entity whose boundaries cut effectually across those of race and nationality. It undertook, as a matter of course, to care for its members materially and spiritually. Indeed, there is good reason to contend, with Professor Royce, that this genius for fellowship and mutual concern which found expression in the "beloved community" is a dominant characteristic of historical Christianity."

F. ERNEST JOHNSON, *The Social Work of the Churches*.

"THE CHURCH THAT IS IN THEIR HOUSE"

"The phrase carries us back to that time of humble beginnings, when the Christian Church could not provide itself a great public assembly hall, but the shelter of some good man's house would be the only available shelter. The second chapter of the Acts shows how it was in Jerusalem just after Pentecost. The disciples, like

other devout Jews, still took part in the national worship in the Temple, but we learn that in their own distinctive Christian customs they must turn to those of their number who had private houses in that city. It says 'they broke bread' (as their Lord had bidden them do in remembrance of Him) 'from house to house,' the beginning of Christian worship. A little later, when the outbreak of persecution had forced a greater secrecy upon them it appears that one house in particular had been selected. When their leader Peter was cast into prison, we find many of the disciples gathered day after day behind locked doors to pray for him in the house of the mother of John Mark.

"Still later, a good many years, at the time when Paul made his last journey to Jerusalem, it appears that the house of James had now come to be the chief meeting place for the Christians in that city. If you follow the history to other cities; in Philippi the house of Lydia is a recognized meeting place for the disciples; a few miles away in Thessalonica it is the house of Jason; down in Corinth and at another time in Rome it is the house of Aquila and Priscilla; in Laodicea the house of Nymphas, and in Colossae the house of Philemon. In the larger cities, like Corinth or Ephesus or Rome, where the number of disciples soon became very large, there is reason to suppose that many of the disciples would offer their houses for this purpose, as Paul says that in Ephesus he had taught 'from house to house,' going from one of these little Christian Congregations to another."

WILLIAM R. RICHARDS, quoted by Robert E. Sheer,
When Christianity Was New.
Published by Fleming H. Revell Company, New York.

THE SOCIETY OF THE REDEEMED

"Although church membership involved aloofness from many of the common worldly associations, this exclusiveness toward the common life of the world was compensated for by an intensely joyous sense of participation in the society of the redeemed. A certain anticipation of the heavenly fellowship was found in the communion of the church, which seemed to its members a colony of heaven amid the unredeemed mass of mankind. Within the church group the saints were drawn together in vividly realized oneness, like the passengers on a storm-tossed ship hoping for their haven. Even at a naive and primitive stage of its development, and before

it felt responsibility for the total society without, Christianity was marked by extraordinary sociality. The majority of its adherents, belonging to those classes which had little to hope for in the life of the secular world, felt a deep enthusiasm for the social benefits they experienced from the church. In its ranks they dwelt in an invigorating atmosphere of mutual esteem, as those who knew themselves equally the children of the one true God. The glow of communal loyalty and cultivated personal affection thrilled and satisfied their emotional natures. Sojourners upon earth, they dwelt meanwhile, at any rate, among trusted friends banded against a hostile environment. The Christian community was a school for heaven, but it made vastly more tolerable for many the years of pilgrimage on earth. It took responsibility for the economic as well as for the spiritual welfare of its members, and brought them intellectual stimulus and moral discipline."

JOHN T. MCNEILL, *Christian Hope for World Society*.
Published by Willett, Clark & Company, Chicago.

ONLY WITHIN A FELLOWSHIP

"It is the lower classes which do the really creative work, forming communities on a genuine religious basis. They alone unite imagination and simplicity of feeling with a non-reflective habit of mind, a primitive energy, and an urgent sense of need. On such a foundation alone is it possible to build up an unconditional authoritative faith in a Divine Revelation with simplicity of surrender and unshaken certainty. Only within a fellowship of this kind is there room for those who have a sense of spiritual need, and who have not acquired the habit of intellectual reasoning, which always regards everything from a relative point of view. All great religious movements based on Divine revelation which have created large communities have always issued from circles of this kind. The meaning and capacity for development of the religious movement which arose in this way were always dependent upon the power and depth of the stimulus which had been imparted by such a naive revelation, and, on the other hand, upon the energy of the religious conviction which gave to this stimulus a divine and absolute authority. Of course, it cannot be claimed that such movements are always characterized by a deep inward energy. But where this is the case simplicity is manifestly supe-

rior to speculation, for it produces a driving force and imparts a deep spiritual experience without which no religious movement can live. . . . Jesus Himself was a man of the people, and His Gospel bears clear traces of the simple peasant and artisan conditions of Galilee. It is only the poor and the humble who easily understand His Gospel; it is difficult for the rich and for the religious leaders because they do not feel their need. In their wisdom they cannot see the wood for the trees, and their hearts are attached to too many other things to be able to offer an unconditional surrender; yet 'with God all things are possible'; even a rich man can be saved, and even a scribe may not be far from the Kingdom of God. The first disciples of Jesus came from religious groups of this humble type, and the first Christian congregation which was based on faith in the Risen Lord belonged to the same class of society; . . . Poverty and simplicity are the foundation of truth; but an artificial and polished age neither sees nor believes this fact.

ERNST TROELTSCH, *The Social Teaching of the Christian Church*.
Published by The Macmillan Company, New York.

A PRAYER

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues.

GEORGE ELIOT, 1819-1880.

St. Francis and Monasticism: Fifth Monday

30. THE RISE OF MONASTICISM

Within a single generation the Christian Church passed from the status of an outlawed group to an institution with imperial patronage. The "conversion" of Constantine the Emperor must not be interpreted as a transforming spiritual experience, but rather regarded as a step taken primarily for political reasons. Little of the spirit of Jesus is to be found in the record of the "converted" Emperor. But he did bring about an incredible reversal of the position of the Church. The Cross became an imperial emblem under which soldiers of the empire went forth to battle. The Church received more than royal patronage, it accepted control and domination from the Emperor who retained the title *Pontifex Maximus*, or high priest of the pagan hierarchy. Pomp and power brought such a degree of corruption that individuals of spiritual insight and devotion began to flee as hermits to the deserts in the hope of living there a holy life with God. Gradually the isolated hermit was replaced by groups of devotees and then by settled communities in monasteries.

THE GROWTH OF MONASTICISM

"Western monasticism in its abiding form was the result of the work of Benedict of Nursia, who about 529 promulgated his famous Rule for the few companions who had gone with him to Monte Cassino. The success of the Rule was not due to any startling novelty. Its virtues were the familiar ones of abstinence, silence, humility and obedience. Chastity was taken for granted and was not even mentioned. A fundamental law was the absolute community of all property. The duties were worship, reading and manual labor. . . . The social results of Benedict's Rule were incalculable. Previously labor had been looked upon as reserved for slaves. . . . But Benedict made systematic labor the foundation of the monastic life. Six hours a day were to be devoted to manual toil by each monk. The desert was turned into fertile fields, and the monastery became a center around which there later grew a town. For several centuries Europe witnessed the spec-

tacle of organized monasteries where the individual profited little and the community gained all."

H. B. WORKMAN, Article on Monasticism in
The Encyclopaedia of The Social Sciences.
Published by The Macmillan Company, New York.

LIFE IN A MONASTERY

"A simple life it was, made up of a round of simple duties; and the monks were quite simple men: though no doubt some were of the same station in life as St. Benedict himself, the great majority of them were recruited from the Italian peasantry, or from the semi-barbarous Gothic invaders. They were not priests, they were not clerics; there were only two or three priests, perhaps only one, in the community, just sufficient to celebrate the Sunday mass and administer the sacraments. The general conditions of life were probably not rougher or harder than would have been the lot of most of them had they remained in the world. The difference lay in the element of religion brought into every detail of their lives. And so they lived together their common life, serving God by the daily round of duties in Choir, in farm and garden, in kitchen and bakehouse and workshop—chanting, praying, working, reading, meditating—their life-work and their life-interests being concentrated as far as possible within the precincts of the monastery or its immediate vicinity.

"Such were the primitive Benedictines, St. Benedict's own monks, such was the mustard seed which has grown into the great and varied and complex tree that will be revealed to us when we come to study St. Benedict's institute as it has developed itself in history. . . . St. Benedict's idea was to form a community of monks bound to live together until death, under rule, in common life, in the monastery of their profession, as a religious family, leading a life not of marked austerity but devoted to the service of God—'the holy service they have professed,' he calls it; the service consisting in the community act of the celebration of the divine office, and in the discipline of a life of ordered daily manual work and religious reading, according to the Rule and under obedience to the abbot."

DOM CUTHBERT BUTLER, *Benedictine Monachism.*
Published by Longmans, Green and Company, New York.

WHAT MONASTICISM PRACTICED

"Honours and riches, wife and children, they renounced in order to shun pleasure and sin, to give themselves up to the enjoyment of the contemplation of God, and to consecrate life by the preparation for death. . . . The ideal was an undisturbed contemplation of God; the means, absolute denial of the good things of life—and among them of Church communion. Not only was the world, in every sense of the word, to be avoided, but the secularized Church as well. . . . The dread of inevitably losing themselves in the whirl of life, the disgust with that life, so empty and common, the prospect of a lofty good, had driven these men out of the world, and the Church made a virtue of necessity. Nor could she help doing so; for the more deeply she became involved in the world, in politics, and in culture, the more loudly and impressively had she preached what monasticism now practised."

ADOLF HARNACK, *Monasticism: Its Ideals and History*.
Published by Williams & Norgate, London.

WEALTH BROUGHT CORRUPTION

"By the eleventh century, wealth and worldliness had become an open scandal, and the trouble in Christian consciences was acute. Bishops were great temporal princes, as intoxicated by power as any noble; for men who ruled vast lands had to become rulers rather than shepherds if they were to keep their possessions. . . . Such conditions persisted long after the time of St. Francis. The court of Rome, said Roger Bacon, is given up to pride, avarice, and envy; the whole clergy is intent on lechery and avarice. Dante's laments over the simony and corruption of the Church fill the most pungent pages of the Divine Comedy; and culmination of the anguish with which the Christian mind viewed the scandalous situation is found in the magnificent passage where St. Peter and all Paradise flush with shame and holy rage over the degeneration of the Papacy."

VIDA DUTTON SCUDDER, *The Franciscan Adventure*.
Published and copyright by E. P. Dutton and Company, New York.

REFORM THROUGH MONASTICISM

"Roman Catholicism shows us in its development a continuous chain of living reforms; and every one of these reforms is

dependent upon a new step in the development of monasticism. The foundation of the Benedictine Order in the sixth century, the Clunian Reform of the eleventh, the appearance of the Mendicant Orders in the thirteenth, the foundation of the Society of Jesus in the sixteenth, are the four great landmarks in the history of Western monasticism; but they are at the same time landmarks in the history of Western Catholicism. It was always the monks who saved the Church when sinking, emancipated her when becoming enslaved to the world, defended her when assailed. These it was that kindled hearts that were growing cold, bridled refractory spirits, recovered for the Church alienated nations. These indications alone show that in Western monasticism we have to recognise a factor of the first importance in Church and civilisation."

ADOLF HARNACK.

WHEN THE LORD COMES

When the Lord comes as consuming fire and His presence is understood in the power by which the soul is changed and in the love by which it is inflamed, there ensues a certain sudden and unwonted enlargement of mind and an inpouring of light illuminating the intellect.

ST. BERNARD.

A PRAYER

O Jesus, Light of all below,
Thou Fount of life and fire,
Surpassing all the joys we know,
And all we can desire!

May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues for ever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

BERNARD OF CLAIRVAUX, 1091-1153.

St. Francis and Monasticism: Fifth Tuesday

31. ST. FRANCIS OF ASSISI

Here, at the threshold of a single heart,
 I stand and knock: on this side grief and sin,
 Where, in self-love, each stands from each apart;
 On that side charity, all bright within,

Where, down the centuries of this world's night,
 Breeds, from one flaming heart, inlaid with song,
 That tender and companionable light
 Which in no other heart dared see more wrong

Than in his own. Oh, teach men so to see,
 Blinded by Love! lend us like hands to grope,
 And hold (past all belief in things that be)
 Those things imaginable of human hope,

When blind Love reigns, making all men so blind
 Each to the others' faults—and Earth so kind!

LAURENCE HOUSMAN, *The Collected Poems of Laurence Housman*.
 Published by Sidgwick and Jackson, Ltd., London. Reprinted by permission.

SPONTANEOUS AND UNCONVENTIONAL GENIUS

St. Francis lived upon the earth only forty-four years, from 1182 to 1226, but during that period he lived one of the most Christlike lives of all the centuries. "He has been called the 'most spontaneous and unconventional genius of many ages.' The town of Assisi, where he was born into the family of the rich merchant Pietro Bernardone, had early reaped its share of advantages from the revival of trade. . . . His year's captivity in 1203-04, as a result of a war between Perugia and Assisi, and his subsequent illness mark the beginnings of one of the great mystical conversions of the world, a conversion as inexplicable in its essence as that on the road to Damascus. . . . Flinging his garments at the feet of his angry and disappointed father, he severed the last ties of the past. Probably in 1209, while listening to the mass in the miniature chapel of the Portiuncula he heard the verses from St. Matthew x:7-10 which gave him his definitive commission: 'And as ye go, preaching, saying, The Kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.' Upon the apostolic commission Francis founded his life. He began to preach among the people and disciples flocked to him—nobles, plowmen, professional men, representatives of all classes willingly submissive to the spell of Francis' passionate conviction. . . . In its very lack of organization the primitive Franciscan order dissolved the protest against the aristocratic and parasitical tendencies of the church. It had neither hierarchy, nor at first even novitiate; its purpose was not detachment from society, but unwearied absorption in alleviating the misery of the distressed; it imposed absolute poverty not only upon individual members, but, in contrast with the monastic rule, upon the order as a corporate institution."

Article on Franciscan Movement, *Encyclopaedia of the Social Sciences*.

REPENTANCE, RENUNCIATION, LOVE

"If any man ever realised in his life what he preached, St. Francis was that man. And—what is the characteristic mark of this Western movement—intense as this asceticism was, heartfelt as this religion was, it did not drive its disciples into solitude or the desert, but the reverse. Christendom, nay, the whole world, was to be won for this new and yet old Christianity of repentance, renunciation, and love. . . . St. Francis did not break down the walls of the noble monasteries but raised alongside them huts for poor and rich. He thus restored the Gospel to the people, who had hitherto possessed only the priest and the Sacrament. But the saint of Assisi was the most submissive son of the Church and of the Pope in history. His labours were devoted to the service of the Church. Thus he was the first to give to monasticism—for a monasticism his brotherhood became, little as he meant it—special tasks for Christianity as a whole, but in the bosom of the Church: for care for the Church is care for salvation. Cluny and its monks had exclusively devoted themselves to the reform of the spirituality. St. Francis would know no distinctions. We may say without exaggeration that he wished not to found a new order of monks but to revolutionise the world—to make the world a fair garden,

colonised by men who follow Christ, who need nothing, in whose hearts is God."

ADOLF HARNACK, *Monasticism: Its Ideals and History and the Confessions of St. Augustine.*

Published by Williams & Norgate, London.

ENKINDLING FLAME

"Francis' power was in himself, not in his words. He brought them no new doctrine to arrest their thought; he was as a flame enkindling the smouldering faith of his hearers; for awhile he would lift them up into the clear ardours of heaven, where their souls stood revealed to themselves and their hearts were aglow with unwonted desire of the higher life. And at such times 'he seemed to those who beheld him as a man from another world, whose heart was set on Heaven and his face turned towards it, and who was seeking to draw them upwards with him.' Unflinchingly he searched the consciences of his audience; but there was a sympathy in his voice which left no sting but only a confession of the truth: it was as though he were voicing the hearts of those before him, now that they suddenly stood in the presence of God."

FATHER CUTHBERT, *Life of St. Francis of Assisi.*

Published by Longmans, Green and Company, New York.

A LIVING POEM

"He was a poet whose whole life was a poem. He was not so much a minstrel merely singing his own songs as a dramatist capable of acting the whole of his own play. The things he said were more imaginative than the things he wrote. The things he did were more imaginative than the things he said. His whole course through life was a series of scenes in which he had a sort of perpetual luck in bringing things to a beautiful crisis. To talk about the art of living has come to sound rather artificial than artistic. But St. Francis did in a definite sense make the very act of living an art, though it was an unpremeditated art."

GILBERT K. CHESTERTON, *St. Francis of Assisi.*

Published by George H. Doran Company, New York.

THE ENLARGED CIRCLE

"St. Francis loved created beings with a love like the sun's rays, reaching every place and person. The fire of charity burning

within him was fanned into flame by each individual with whom he was brought into contact. Thus we find him helping and edifying all kinds of people—lepers who groaned over their festering sores, old crones distrustful of his alms, noblemen's daughters who fled from their palaces to consecrate themselves to God, children selling turtle doves, bailiffs taking sheep to the market, knights who befriended him, prelates who would have none of him, and even the Sultan who held his life in his hands."

AGOSTINO GEMELLI.

TRUST IN MAN

"Why is it that of all the medieval Saints, St. Francis is the most obviously alive and the most universally attractive? It is, I believe, because he was a great artist in human nature, one who was able, by his abounding and courageous trust in his fellow-man, to reach to the very springs of his being—the latent love of goodness which is man's greatest common heritage. And for that reason I believe that the . . . Franciscan way is the likeliest way for getting those most unlikely things done in this distracted world of ours, which belong truly to our peace. Only by a courageous trust in human nature, by the willing sharing of burdens, and by honest and whole-hearted recognition of the limitless responsibility of each for all, shall we escape from our present perplexities and entanglements and become free-handed helpers in the bringing of God's Kingdom on earth."

LAURENCE HOUSMAN.

A PRAYER

"Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

ST. FRANCIS OF ASSISI.

St. Francis and Monasticism: Fifth Wednesday

32. OUR LADY POVERTY

"Be the eye of the blind, and the arm of the poor, and the stick of the aged, and God shall give you a master-key to the life of man."—Ancient Maxim.

"We are accustomed to think of a poor man as one who lacks riches; St. Francis thought of a rich man as one who lacked the inestimable boon of poverty."

PROFESSOR LITTLE.

ESCAPE FROM PROPERTY AND PRAISE

"The vision is worth examining further, because it is one part of the challenge of Francis to all the ages, and most notably to our own. It is his pitying laugh at our scales of measurement. It was Christ's challenge too, of course, but Francis was almost the only man in history who dared to take Christ at his word and act the principle out. 'Let me once be quit of the desire for property and praise, and I shall be free. Free from the nagging ache of envy. Free from the sick hurts of resentment. Free to love all and forgive all. Free to do and say the right, regardless of unpopularity. Free to wander everywhere as my inspiration guides me, and to enjoy the whole world of plain and forest and mountain, because I own no blade of grass in it anywhere. Only by having nothing of my own to look at anxiously shall I be able to see all. Pure contemplation is only for the unconfined.'"

ERNEST RAYMOND, *In the Steps of St. Francis.*
Published by H. C. Kinsey & Co., Inc., New York.

RENUNCIATION

"The poverty which the Saviour had embraced, and which He commended to His disciples, plainly excluded all possession. Christ declared of Himself: 'The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head.' To the rich young man He said: 'If thou wilt be perfect, go, sell all thou hast, and give to the poor, . . . and come, follow Me.' For those who wished to become His disciples, He laid down the one condition: 'Every one of you that doth not renounce all that

he possesseth, cannot be my disciple.' And to His disciples, when sending them out to preach the Gospel, He said: 'Freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.' And on all His disciples He enjoined: 'Sell what you possess, and give alms. Make to yourselves bags, which grow not old, a treasure in heaven which faileth not.'

"One thing was evident to Francis: in word and by example Jesus demanded of His disciples complete renunciation of all earthly possessions. They were to call nothing their own, neither in person, nor in common; yes, even the terms 'personal' and 'common' were unknown to the Saint, as they were unknown to the Gospel. The ideal of poverty, as set forth in the Gospel, meant literally: complete dispossession in favor of the poor. His entire riches consisted, from his entrance into religious life until his death, in a single tunic, a cord, and breeches; more he possessed not."

HILARIN FELDER, *The Ideals of St. Francis of Assisi.*
Published by Benziger Brothers, New York.

JOYFUL BEGGARY

"The brethren, therefore, did not live exclusively or even principally on alms; but they were to submit themselves joyfully to the humiliating test of beggary, to remind themselves of the poverty of Jesus. They were to rejoice in living among lowly folk, the sick, the leprous, and those who begged their bread along the roads; and they were even to seek such company. They were not to resist evil-doers. They were to turn the other cheek. They were to demand nothing. Idle words were forbidden them, and they were especially enjoined not to dispute either with others or among themselves. When they travelled they were to carry neither purse, scrip, bread, money, nor staff; and when they entered a house they were to say first of all: 'Peace be on this house.' "

ALEXANDRE MASSERON, *The Franciscans.*
Published by P. J. Kennedy & Sons, New York.

DEEP INSIGHT INTO POVERTY

"St. Francis did not deny that life is beautiful, for that would have implied a slight on its Author. Nor did he renounce love.

But what he did condemn was possessing and the desire to possess. Let the Soul remain, if necessary, in the midst of the world, but let it not acquire the possession of the smallest particle. Let it admire and love without stint, but never forget that material objects are the handiwork of the Creator, and therefore neither ask nor keep anything for itself. Emptied of this acquisitive instinct, what still remains of love? A feeling of admiration, or of pity, and a wish to be of service. These emotions, owing to the very fact of their freedom from selfishness, pass beyond the creature that arouses them, but fails to satisfy them completely. Only in the Creator can they exhaust themselves entirely. This form of renunciation, humble, ready to admire, and love, but asking for nothing in return, became for St. Francis almost like a living being whom in his imagination he never ceased to worship. He called her 'Madonna Poverta'—Our Lady Poverty. With these two high-sounding chivalrous words, Madonna Poverta, he ennobled and beautified the ill-starred, suffering and despised amongst mankind. For in them he beheld the true image of the Son of God. He forged a new ideal of liberty and happiness precisely out of that condition of apparent dependency on the goodwill of others, of inferiority and humiliation chosen by Christ as his lot on this earth and viewed by worldlings only with contempt."

AGOSTINO GEMELLI, *The Franciscan Message to the World*.
Published by Burns Oates & Washbourne, Ltd., London.

JOYFUL UNITY

"Never had men known such a community of thought, of feeling, of aspirations, of intimacies of the soul. They had achieved perfection in unity. When they reassembled after their missions they expressed their joy like children, and threw themselves into the arms of Francis, surrendering to him in this gesture the guidance of their souls and seeking his counsel and even his reproof. They kept nothing back from him. This was for them the unique kind of joy—of that joy of life which all of us seek, almost always in vain, upon this earth."

ALEXANDRE MASSERON.

ALTERNATION

"Whether action or contemplation was the central ideal of Francis has long been a mooted question. But the nearer we get to

the sources of the Franciscan streams the more such distinctions vanish. Search for life in God absorbed the brothers, and work, with them as with the monks, was only a means to this supreme end. But it was a necessary means. Periods of contemplation were, in Francis's plan, interludes of spiritual refreshment; the active life was the norm, and for the votaries of poverty action was naturally aligned primarily with physical work. We forget sometimes how hard Francis worked himself, at a heavy manual trade, but no one ought to forget it who touches reverently the well-laid stones of the Portiuncula and little San Damiano."

VIDA DUTTON SCUDDER.

A PRAYER

O God, above the drifting years,
The shrines our fathers founded stand,
And where the higher gain appears,
We trace the working of thy hand.

From out their tireless prayer and toil
Emerge the gifts that time has proved,
And seed laid deep in sacred soil
Yields harvests rich in lasting good.

The torch to their devotion lent,
Lightens the dark that round us lies;
Help us to pass it on unspent,
Until the dawn lights up the skies.

Fill thou our hearts with faith like theirs,
Who served the days they could not see;
And give us grace, through ampler years,
To build the Kingdom yet to be.

JOHN WRIGHT BUCKHAM, 1916.

St. Francis and Monasticism: Fifth Thursday**33. THE JOY OF ABUNDANT LIFE**

"Francis might in all reverence have repeated his Master's words: 'I am come that they might have life, and that they might have it more abundantly.' The secret of the friars' charm is in this abundance of life. It flourishes in a climate which would be difficult for most men to enjoy. . . . Brother Leo used to say: 'Spiritual joy is to the soul as blood is to the body. For as the body cannot exist without blood, so the soul cannot exist without joy.' How much they got out of merely being alive, even when things went badly! Wholesome relish for the savour of life in contrast to the morbid depression absurdly attributed to very religious people always marked the friars."

VIDA DUTTON SCUDDER, *The Franciscan Adventure*.
Published and copyright by E. P. Dutton & Co., Inc., New York.

THE GIFT OF JOY

"In what did Francis's originality consist? It may help us to approach an answer if we say that Francis and his followers are loved because they were so extraordinarily happy. The first gift he brought was the gift of joy. Remembering La Verna, this may seem a strange thing to say; but the records bear us out. The zest for life! It ripples into merriment among the Little Brothers; it deepens into rapture. It survives ridicule, a hard test for good spirits. Masseo feels it while he twirls on the road till he drops; Juniper as he teeters among the jeers of the astonished crowd; even, one dares believe, the melancholy Rufino while he obediently preaches to the people of Assisi, clad only in his drawers. Joy is always a new creation and any man who releases it into this rather sombre world is sure to be called an Innovator. The sober folk of the Confraternities knew nothing of such a temper; neither did the monks. But it was just what Francis wanted. As the minstrels of the Good Lord they traversed Europe, laughing, singing, and often enough misunderstood by respectable conventional folk.

"The truth is that voluntary renunciation brings a unique blitheness, consequent on a unique sense of freedom. No one who has tasted this experience can forget it, though it is blessedly true

that high-hearted surrender to privation imposed may impart something of this joyous sense of mastery over fate, even to the acceptance of untoward circumstance. The pain, the negations, the poverty which burden us may be offered on the spiritual altar, and sweet incense may rise from them. But the gaiety of heavenly birth comes rather from voluntary sacrifice. Such sacrifice the sons of Francis knew; such gaiety was theirs; and the freedom in which they moved, dynamic, life-giving, impressed the world as a new experience."

VIDA DUTTON SCUDDER, *The Franciscan Adventure*.
Published and copyright by E. P. Dutton & Co., Inc., New York.

POSITIVE AS PASSION

"The whole point about St. Francis of Assisi is that he certainly was ascetical and he certainly was not gloomy. As soon as ever he had been unhorsed by the glorious humiliation of his vision of dependence on the divine love, he flung himself into fasting and vigil exactly as he had flung himself furiously into battle. He had wheeled his charger clean round, but there was no halt or check in the thundering impetuosity of his charge. There was nothing negative about it; it was not a regimen or a stoical simplicity of life. It was not self-denial merely in the sense of self-control. It was as positive as a passion; it had all the air of being as positive as a pleasure. He devoured fasting as a man devours food. He plunged after poverty as men have dug madly for gold. And it is precisely the positive and passionate quality of this part of his personality that is a challenge to the modern mind in the whole problem of the pursuit of pleasure. There undeniably is the historical fact; and there attached to it is another moral fact almost as undeniable. It is certain that he held on to this heroic or unnatural course from the moment when he went forth in his hair-shirt into the winter woods to the moment when he desired even in his death agony to lie bare upon the bare ground, to prove that he had and that he was nothing. And we can say, with almost as deep a certainty, that the stars which passed above that gaunt and wasted corpse stark upon the rocky floor had for once, in all their shining cycles round the world of labouring humanity, looked down upon a happy man."

GILBERT K. CHESTERTON, *St. Francis of Assisi*.
Published by George H. Doran Co., New York.

JOY THROUGH GLADDENING

"The bearing of the Cross which Jesus enjoined upon His followers is far other than that asceticism which monk and nun and Puritan have wasted many a precious life to attain. We have not to give up the pleasant thing because it is pleasant, or because it gives only a mundane and transitory joy. Joy is good, and not to be avoided, but welcomed. We have to give up the pleasant thing ourselves, that others may take it in our stead; or give up a large measure of it that they may share it with us. We do not lose the joy, or pretend that it is unreal and transitory as the monk may. It is very real, and we feel it in a sense we could not do before, because our fellows share it or have it in place of us, and our life is their life. Gladness which they feel we must feel too.

"This is the difference between the monk of the desert and Francis of Assisi, the apostle of the joy of Christ. The monk battles with himself to maintain his vow of poverty; he is constantly giving up in not possessing things for himself, or in renouncing pleasures which attract him. St. Francis in possessing nothing has all things, for all are God's and his fellows', and he is theirs. The wide world is his cloister, and everything which he can do to gladden his brother gives joy to himself. True Christianity like his is full of an infectious sense of the joy of life. Wherever such men go there comes to others some touch of their spirit, as crumbs drop from a full table."

T. EDMUND HARVEY, *A Wayfarer's Faith*.

Published by Wells Gardner, Darton & Co., Ltd., London.

CANTICLE OF THE SUN

Most high, omnipotent, good Lord,

Thine are praise, glory, honour and all benediction,

To Thee alone, Most High, do they belong:

And no man is there, worthy Thee to name.

Praise be to Thee, my Lord, with all Thy creatures,

Chiefest of all, Sir Brother Sun,

Who is our day, through whom Thou givest light:

Beautiful is he, radiant with great splendour:

Of Thee, Most High, he is a true revealer.

Praise be to Thee, my Lord, for Sister Moon and for the stars;

In heaven hast Thou formed them, bright, precious and fair.

Praise be to Thee, my Lord, for Brother Wind, and for the air
and for the clouds, for clear sky and all weathers,
By which Thou givest nourishment to all Thy creatures.

Praise be to Thee, my Lord, for Sister Water,
She most useful is, and humble, precious pure.

Praise be to Thee, my Lord, for Brother Fire, by whom Thou
lightest up the night:

And fair he is, and merry, mighty and strong.

Praise be to Thee, my Lord, for our Sister, Mother Earth,
The which sustains and keeps us:

She brings forth divers fruits, the many-hued flowers and grass.

O Creatures all! praise and bless my Lord, and grateful be,
And serve Him with deep humility.

Praise be to Thee, my Lord, for those who pardon grant for love
of Thee,

And weakness bear and buffetings:

Blessed are they who in peace abide,

For by Thee, Most High, they shall be crowned.

Praise be to Thee, my Lord, for our Sister, bodily Death,
From whom no man living can flee;

Woe is it to them who die in mortal sin,

But blessed they who shall find themselves in Thy most holy will.
To them the second death shall do no ill.

ST. FRANCIS.

A PRAYER

"Grant me, even me, my dearest Lord, to know Thee, and love Thee, and rejoice in Thee. And, if I cannot do these perfectly in this life, let me at least advance to higher degrees every day, till I can come to do them in perfection. Let the knowledge of Thee increase in me here, that it may be full hereafter. Let the love of Thee grow every day more and more here, that it may be perfect hereafter; that my joy may be great in itself, and full in Thee. I know, O God, that Thou art a God of truth, O make good Thy gracious promises to me, that my joy may be full."

ST. AUGUSTINE, 354-430.

St. Francis and Monasticism: Fifth Friday

34. THE THIRD ORDER

"The formation of the Third Order of Franciscans is one of the most important events in the spiritual life of the Middle Ages. It was an attempt to carry the gospel of love and the Franciscan way of life into the domain of home and everyday life.

"Its origin cannot be dated. It was a vital spontaneous growth rather than a planned event. It grew up to meet the need of the eager multitude. Whole villages or cities, like that for instance of Cannara or Poggibons, or even Florence, came thronging round Francis. They were eager to hear him, to see him, to touch him, to follow him. It looked for a moment as though the whole world would become Friars or Sisters of Clara. The very crowd of applicants for his two Orders threatened to defeat his purpose. He had no desire to invade the home and despoil it; he wanted rather to penetrate it with a fragrant spirit of love and to make all Christian hearts channels of love and radiance. The Third Order came to birth as a radiant way of life by which all persons, no matter what their state or ties, might join in spirit and form one spiritual family with those of both sexes who had renounced everything to follow Christ as Francis, His lover, interpreted Him. The members of this Third Order were not asked to give up houses or lands or home or family. They were only asked to penetrate their lives with a passion for Christ, to live with joy and enthusiasm, and to make life a radiant affair, aiming to be perfect in love and charity and purity.

"Whoever was free at heart from *slavery to things* and eager for love and peace and truth was thereby a candidate for this Order. It was a society of fellowship in the Beatitudes. The pure in heart, the meek, the humble, the poor in spirit, were in it and of it. Those who labored and were heavy laden were members of it. Those who caught Francis' spirit of passionate love and devotion belonged to it, even before it was technically founded. It was thus a movement rather than an organization. From the very first and all through its history it was a vital cell within the larger life of the Church, an ecclesiola in Ecclesia. It was throughout a nursery of saints. It brought forth more than eighty canonized or beatified saints, including St. Louis, King of France, and

St. Elizabeth of Hungary. Its list of artists and poets is a long one, including Giotto, Raphael, Murillo, Dante, Petrarch, and Coventry Patmore. Among its mystics were Angela of Foligna, St. Bridget of Sweden, Raymond Lull, Vincent de Paul and François de Sales. It was always a nursery of mystics, but the emphasis was on making one's life an organ of love and service rather than straining after ecstasies.

"The greatest explorer of all time, Christopher Columbus, was a Tertiary and so too was Galileo. The list of martyrs is an extraordinary one, with St. Joan of Arc at the top of the list. This movement profoundly affected every walk and department of life, but above everything else, it sanctified the home and it produced lives of beauty in a dark world. It gave reality—the reality of experience—to religion and it restored joy and radiance to a world that had largely lost them. . . .

"Hardly less important was the cultivation of the group spirit by this *Third Order*. It formed a vital movement among artisans and working men, which developed into one of the powerful forces that finally led to the disintegration of the feudal system. . . . Such, then, or something like it, was the Third Order of St. Francis."

RUFUS M. JONES, in *The Inward Light*.

THE INTERNATIONAL MISSION

"It was in this threefold spirit of joy, possessionlessness and compassion that the International Mission began—that mission which was destined to bring such amazing changes to the face of the Continent, and to transform a religion, scandalously corrupt and effete, into that mysteriously powerful force which in the ensuing three generations created the universities, the medieval philosophy, the parliaments, the finest architecture, the beginnings of great art, great music and great science, Dante and the early classical revival, the golden age of the free Italian cities, the great medieval internationalism, and so forth. As we look on the amazing fruits of the Franciscan movement, and as we contemplate, on the other hand, the total inability of modern sophisticated statesmanship to hold up the gradual descent of mankind towards the brink of the precipice of self-destruction in another universal war, we may well question whether there is any other effective

basis for Internationalism than this, laid down by Jesus Christ and built upon so miraculously by Francis.

"The essence of the matter is very simple—the sending forth of little groups of missionaries, bound together by the Franciscan gaiety, the Franciscan humility, the Franciscan experience of 'noughting,' the Franciscan poverty, the Franciscan radiance of goodwill towards all creatures, the Franciscan devotion to hard manual work without respect to reward. That was all: and yet, given that much, a new united Europe *had* to emerge, and an age that seemed poisoned to its root *had* to rise irresistibly to the very highest spiritual achievement in a wide variety of spheres."

JOHN S. HOYLAND, *The Way of St. Francis and Today*.
Published by Student Christian Movement Press, London.

HEROIC DEVOTION

"From that day to this neither Dominicans nor Franciscans have ever counted the cost if by any means they could convert some. In journeys over pathless deserts and prairies or through untrodden forests, amidst savages thirsting for blood, surrounded by the devotees of superstitions that were hoary before Christianity was born, or exposed to the fanaticism of the Muslim, they have ever been true to the missionary call of their Lord and to the ideal of their founders, paying the penalty of their fidelity, if need be, with their lives. Long before the end of the thirteenth century both the Dominicans and Franciscans had preached the Gospel to the Mongols of Northern China, and in 1308 they reached Peking itself. Shortly after 1265 the Dominicans entered Abyssinia, and in 1326 reached Ceylon. The Holy Land was from the first a special object of care for the Franciscans. The Muslim of Northern Africa, the Franciscans regarded as peculiarly their own, bought with the blood of their earliest martyrs. In 1227 seven other Brothers Minor laid down their lives for their faith at Ceuta in Mauretania, and in 1275 Raymund Lull established in Mallorca a missionary college in which the Franciscans might be trained in Arabic and Chaldee for service in the East. A few years later (30 June 1315) Raymund died as a martyr at Bougie in Algiers."

HERBERT B. WORKMAN, *The Evolution of the Monastic Ideal*.
Published by Charles H. Kelly, London.

BROTHERS AND SISTERS OF PENITENCE

"The coming of the friars was an effort to reform Monasticism on a democratic basis. For the moment it seemed as if democracy would accomplish what the saint and the statesman had failed to complete. The friars swept all before them; in bishopric, parish, and university, their ideal reigned supreme, while the uneasiness of the older monasteries at the rapid spread of their rival showed itself in many ways very early in their career. Nor had the friars conquered the Church alone. By his foundation of the Tertiaries or Third Order Francis claimed the allegiance of the laity for his ideal. In an age when all men were seeking to become guilded in some form or other, Francis sought to enroll all classes within his great guild of the 'Brothers and Sisters of Penitence.' Though celibacy was necessarily dropped in thus accommodating the ideal to the world, the monastic virtues of poverty and obedience were not neglected. The obligations of this lay fraternity were peace and charity, while the rich were to distribute their surplus wealth to the poor."

HERBERT B. WORKMAN, *The Evolution of the Monastic Ideal.*
Published by Charles H. Kelly, London.

A PRAYER

"Almighty God, who canst give the light that in darkness shall make us glad, the life that in gloom shall make us joy, and the peace that amidst discord shall bring us quietness! let us live this day in that light, that life, and that peace, so that we may gain the victory over those things that press us down, and over the flesh that so often encumbers us, and over death that seemeth for a moment to win the victory. Thus we, being filled with inward peace, and light, and life, may walk all the days of this our mortal life, doing our work as the business of our Father, glorifying it, because it is Thy will, knowing that what Thou givest Thou givest in love. Bestow upon us the greatest and last blessing, that we, being in Thy presence, may be like unto Thee for evermore. These things we do ask, in the name of Jesus Christ our Lord."

GEORGE DAWSON.

Friends of God: Fifth Saturday

35. FRIENDS OF GOD

"For let a man go away or come back: God never leaves. He is always at hand and if he cannot get into your life, still he is never farther away than the door. . . . You need not look either here or there. He is no farther away than the door of the heart. He stands there, lingering, waiting for us to be ready and open the door and let him in. You need not call to him as if he were far away, for he waits more urgently than you for the door to be opened. You are a thousand times more necessary to him than he is to you. The opening of the door and his entry are simultaneous."

ECKHART.

FOUR DYNAMIC LEADERS

The Friends of God is the name bestowed upon a mighty spiritual movement which emerged in Germany at the beginning of the fourteenth century. Wars and fightings, pestilence and plague, moral perversion and ecclesiastical corruption combined to produce terrible chaos and awful misery.

Four men were the dynamic leaders of this spiritual revival: Eckhart (1260-1327) was father of the movement, Tauler and Suso were his chief disciples, and Ruysbroeck, a Flemish contemporary and less directly related to the German groups, was one of the most profound and influential of all mystics.

To a degree rarely equalled, members of the groups formed under this leadership lived out their passionate convictions that man has limitless capacity for communion with God, that God is near, accessible, persistent in his appeals, and that merging of man's will into the will of God is the condition of spiritual insight and power.

THE FOURTEENTH CENTURY

"The fourteenth century in Europe experienced the greatest wave of mystical religion that has ever appeared in any one period of Christian history, and Meister Eckhart is the towering figure in that unique procession of mystical geniuses. It was a period

when the century plant of the Spirit bloomed at its richest. . . . In many respects the fourteenth century was dark and sad. It had its Black Death, its Babylonish captivity, its imperial and papal schisms, its interdicts, its peasant uprisings and its interminable wars, but it saw also the creation of the greatest Christian poem of all the ages, the erection of the most perfect bell-tower in the world, the culmination of scholastic ingenuity and subtilty, the birth of religious painting, the dawn of the Renaissance and the highest tidal wave of mystical experience."

RUFUS JONES, *Some Exponents of Mystical Religion*.
Published by The Abingdon Press, Nashville.

MYSTIC CIRCLES

"The Friends of God formed small groups, or local societies, gathered about some spiritual leader or counsellor. There was little or no organization. The type of each particular group was largely determined by the personality of the 'leader,' while the whole movement was unified and moulded by the work of itinerant 'prophets,' and by the production of a very remarkable literature. These mystic circles, or groups, were widespread, and were formed in far-sundered places, stretching from Bavaria, possibly from Bohemia, to the low countries, with the most important groups in Strasbourg, Cologne, and Basle.

"There was a voluminous exchange of letters among the leaders, and frequent personal visits. The visits and the itinerant missions were generally prompted by some direct revelation. In fact, the whole plan and direction of the movement, as well as the preparation of the most important pieces of their religious literature, are ascribed to direct revelation granted to the leaders. Some of the societies had retreats in which the members lived—'quiet nests' Tauler calls them. They were 'brotherhood houses.'"

RUFUS JONES, *Studies in Mystical Religion*.
Published by The Macmillan Company, New York.

THE INNER LIGHT

"Like the Spiritual Franciscans, the Friends of God were and desired to remain faithful members of the Catholic Church; but they put before tradition the direct experiences of the Spirit. They had, too, an apocalyptic side to their propaganda, revealing their

attachment to that German prophetic tradition which began with St. Hildegarde. They denounced the numerous and glaring abuses and sins of the time, foretold divine vengeance, demanded realism and sincerity, and practised an often extreme asceticism; regarding themselves as an 'inner Church' of spiritual men, a faithful remnant in an evil generation, directly guided by the Holy Ghost. They taught a mystical form of personal religion, based on the conception of a 'divine spark' or Godlike quality latent in every soul, by the upgrowth of which those called to experience God might become 'divine and supernatural men.' These were said to be led into 'the Upper School of Perfect Resignation,' where great trials and sufferings were endured, selfhood was slain, and the Holy Spirit was felt to be teaching directly within the soul. In this doctrine of the Inner Light, the Friends of God anticipated the Quaker position; but they never broke with institutional religion, and seem to have felt peculiar reverence for the sacraments."

EVELYN UNDERHILL, *The Mystics of the Church*.
Published by James Clarke & Co., Limited, London.

IN THEIR LINE OF DESCENT

"There can be no question that 'the Friends of God' considered it to be their mission to save and redeem the Church by the intensity of their faith, by making their lives a channel of divine grace, by the miracle of lives united and at-oned with God and by filling up in their human lives what was behind of the sufferings of Christ. With the fervor and abandon of shock troops in a desperate pass they were swept with the consciousness that the victory of the Faith rested on them. Others might fail in the hard crisis but they must not fail. If they could be the organs of God's life when the Church was failing Him all might yet be well. It may all sound absurd to those who suppose that strength and power are to be found only in great armies and equipments, or in scientific achievements, or in the increase of economic resources but, as a matter of actual fact, these men and women who did almost nothing but yearn upward into fellowship with Him, nothing but go forth on the adventure to break the alabaster vases of their bodies to pieces out of sheer love for Christ, they made the most effective contribution to the life of the western world that was made in that century. Luther would not have been the reformer he

was in the sixteenth century if it had not been for them and their books. The Counter Reformation would not have flowered out in the lives of those great saints and mystics Theresa, John of The Cross, Francis of Sales, Vincent de Paul and Madam de Chantal if these adventurers had failed and their books had never been written. The deepest spiritual piety of the modern world and, as well, the rise of the Baptists, the Quakers and the Methodists, are strangely linked up in historical line of descent with the movement."

RUFUS M. JONES, *The Flowering of Mysticism*.
Published by The Macmillan Company, New York.

PAUSE! ERE YOU DRAW THE BOLT!

If love should count you worthy, and should deign
 One day to seek your door and be your guest,
 Pause! ere you draw the bolt and bid him rest,
 If in your old content you would remain;
 For not alone he enters; in his train
 Are angels of the mist, the lonely quest,
 Dreams of the unfulfilled and unpossessed,
 And sorrow, and Life's immemorial pain.
 He wakes desires you never may forget,
 He shows you stars you never saw before,
 He makes you share with him forevermore
 The burden of the world's divine regret.
 How wise you were to open not! and yet
 How poor if you should turn him from the door!

S. R. LYSAGHT, *Poems of the Unknown Way*.

A PRAYER

"O Thou, who satisfiest the desires of the hearts that Thou hast made, and who refreshest those who are weary, our longings praise Thee, our desires worship Thee, and our whole natures call aloud for Thee. Enable us so to rise to Thee that—having thus risen—we may love all that Thou lovest, and care for every one for whom Thou carest, and for every thing that is dear to Thee. Prepare our hearts, we beseech Thee, to delight in whatsoever is true and beautiful and good, through Jesus Christ our Lord."

WILLIAM ANGUS KNIGHT.

Friends of God: Sixth Sunday

36. ECKHART

"God asks only that you get out of his way, in so far as you are creature, and let him be God in you. . . . Ah, beloved people, why don't you let God be God in you?"

ECKHART.

BURIED TREASURE

The best translation of Meister Eckhart's sermons is introduced by this confession: "Before I began to read Meister Eckhart, I shared a common prejudice against medieval thinkers and all their works. I dislike theology in the medieval idiom, regarding it as juiceless and static, and fortunately superseded by more vital modern religious thought. Then, at the behest of a learned friend, I began Eckhart, only to see that what he had to say was indeed like a treasure buried in a field, the more valuable because so rare—and so long neglected."

RAYMOND BERNARD BLAKNEY, *Meister Eckhart: A Modern Translation*.

Published by Harper & Brothers, New York.

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AS A YOUNG PRIEST

"Eckhart lived before books were printed. He studied and wrote in Latin. He also taught in the vernacular of his hearers speculative ideas hitherto expressed only in Latin or Greek or Arabic. . . . Eckhart as a young priest was assigned to the Erfurt Dominican monastery. He became prior there in 1286. For the next four years he was a successful vicar in Erfurt and throughout Thuringia. In 1300 he was sent for graduate study to the Dominican school in Paris. He became *magister* in 1302, and is known thereafter as 'Meister Eckhart.' Upon leaving Paris, Meister Eckhart was made Dominican provincial prior of Saxony in which at the time there were fifty-one monasteries and nine convents of the Order. He was reelected in 1307. Bohemia was added to his territory for supervision. This addition of responsibility and the reelection were tributes to his administrative ability.

We know now that Eckhart taught next in Strassburg, and then in Cologne."

ANNA GROH SEESHOLTZ, *Friends of God*.
Published by Columbia University Press, New York.

CHARGED WITH HERESY

"At the pinnacle of his career, when he had grown gray in the service of the Word of God, there broke over him the worst trouble that could come to a medieval priest. He was formally charged with heresy, with teachings that 'incited ignorant and undisciplined people to wild and dangerous excesses.' . . . The Archbishop of Cologne who, as a Franciscan, was unfavorable to Dominicans anyway, but who was also much perplexed about what to do with the 'wild' mystical movements in the Rhine valley, instituted proceedings before the Inquisition—the ecclesiastical Gestapo. Through some connivance, however, a Dominican was assigned to investigate Eckhart, who, after hearing him, acquitted him of all fault. Needless to say, the Archbishop was annoyed. He finally succeeded in connecting Eckhart with the 'Beghard' movements and then the Meister's doom was sealed. . . . The bull of John XXII, dated March 27, 1329, speaks of him as dead. He was spared the experience of reading that the Pope, head of the church, regarded him as having been deceived 'by the father of lies who often appears as an angel of light' into 'sowing thorns and thistles amongst the faithful and even the simple folk.' This would have broken his heart. Having been condemned posthumously, it is hardly strange that for three centuries there should have been little public notice of the great mystic master."

RAYMOND BERNARD BLAKNEY, *Meister Eckhart: A Modern Translation*.
Published by Harper & Brothers, New York.

GOD IS EVER READY

"God is a thousand times more ready to give than we are to receive. . . . Nobody ever wanted anything as much as God wants to bring people to know him. God is always ready but we are not ready. God is near to us but we are far from him. God is within; we are without. God is at home; we are abroad. . . . We read that the Lord said: 'Let us make man in our own image.' And he did it. He made the human soul so much like himself that nothing else in heaven or on earth resembles him so much. That is

why God wants the temple to be pure, so pure that nothing shall be in it except he himself. . . . The seed of God is in us. Given an intelligent farm and a diligent fieldhand, it will thrive and grow up to God whose seed it is and, accordingly, its fruit will be God-nature. Pear seeds grow into pear trees; nut seeds into nut trees, and God-seed into God!"

ECKHART.

SINCE GOD IS ALWAYS ENDEAVORING

"It is not from severity that God demands much from men in order to obtain the knowledge of Himself: it is of His kindness that He wills the soul by effort to grow capacious of receiving much, and that He may give much. Let no man think that to attain this knowledge is too difficult, although it may sound so, and indeed the commencement of it, and the renouncement of all things, is difficult. But when one attains to it, no life is easier nor more pleasant nor more lovable, since God is always endeavouring to dwell with man, and teach him in order to bring him to Himself. No man desires anything so eagerly as God desires to bring men to the knowledge of Himself. God is always ready, but we are far from Him. God is within, and we are without."

ECKHART.

BONDS

As a stream that runs to sea
 Ever by its banks is led,
 And by windings shepherded;
 So, in bonds though bound I be,
 I through limits reach to Thee.

These dear bonds wherein I chafe,
 Wishing, 'Would that I were free!'
 These it is which hold me safe,
 Bringing me at last to Thee,
 As the stream is brought to sea.

Shepherding its little streams,
 Penning it from side to side,
 Every bank a barrier seems:
 Yet the stream would soon be dried
 If the channel were too wide.

Here, fast bound by bank and fence,
Where I have not space to spread,
Still my body, chafed by sense,
Feels a spirit cross its bed,
As a stream goes current-led.

Human minds so move about,
Only if denied their grasp;
Only if fenced round with doubt,
Gain the everlasting clasp.
Only streams which fettered be
Fret their way at last to sea.

So, with limits for my guide,
Safe, I shall not wander wide;
But, where we are meant to meet,
Find in Thee the Life denied:
Falling low shall kiss Thy Feet,
Reaching far shall touch Thy Side.

LAURENCE HOUSMAN, *The Collected Poems of Laurence Housman*.
Published by Sidgwick and Jackson, Ltd., London. Reprinted by permission.

A PRAYER

“O God our heavenly Father, renew in us the sense of Thy gracious Presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pligrimage. Let us hold Thee fast with a loving and adoring heart, and let our affections be fixed on Thee, that so the unbroken communion of our hearts with Thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for Thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto Thee: come and fill Thy sanctuary, and suffer nought impure to enter there. O Thou who art Love, let Thy Divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass by a peaceful death into the Land of Promise.”

GERHARD TERSTEEGEN.

Friends of God: Sixth Monday**37. ECKHART (CONTINUED)**

Thou searchest me, Eternal One, thou knowest me,
 thou knowest me sitting or rising,
 my very thoughts thou readest from afar;
walking or resting, I am scanned by thee,
 and all my life to thee lies open;
ere ever a word comes to my tongue,
 O thou Eternal, 'tis well known to thee;
thou art on every side, behind me and before,
 laying thy hand on me.
Such knowledge is too wonderful for me;
 it is far, far beyond me.

Where could I go from thy Spirit,
 where could I flee from thy face?
I climb to heaven?—but thou art there;
 I nestle in the nether-world?—and there thou art!
If I darted swift to the dawn, to the verge of ocean afar,
thy hand even there would fall on me,
 thy right hand would reach me.

If I say, "The dark will screen me,
 night will hide me in its curtains,"
yet darkness is not dark to thee,
 the night is clear as daylight. . . .

O God, what mysteries I find in thee!
 How vast the number of thy purposes!
I try to count them?—they are more than the sand;
 I wake from my reverie, and I am still lost in thee.

Search me, O God, and know my heart,
 test me and try my thoughts;
see if I am taking a wrong course,
 and do thou lead me on the lines of life eternal.

GOD SO NEEDS US

"Think not it is with God as with a human carpenter, who works or works not as he chooses, who can do or leave undone at his good pleasure. It is not thus with God; but finding thee ready he is obliged to act, to overflow into thee; just as the sun must needs burst forth when the air is bright and clear, and is unable to contain itself. Forsooth, it were a very grave defect in God if, finding thee so empty and so bare, he wrought no excellent work in thee nor primed thee with glorious gifts. . . . He loved us before we were, and also when we were hostile to him. So necessary is our friendship to God that He approaches us and asks us to be his friends."

ECKHART.

RAW MATERIAL OF GOD

"That we should know ourselves and God so far as we are able, that is God's will. If we would know ourselves we have to recognise that we are nothing but the raw material of God for the blessed Trinity to work in. It behooves us therefore to be vastly careful not to hamper in any way the work which the exalted workman designs to carry out in us to his glory, but so to maintain ourselves that the material is always ready for the workman to do his work in us."

ECKHART.

GOD REJOICES

"Perfectly to will what God wills, to want what he wants, is to have joy; but if one's will is not quite in unison with God's, there is no joy. May God help us to be in tune with him! . . . The more exalted a saint is, the greater his joy; but the joy of them all put together amounts to as little as a bean when compared to the joy of God over good deeds. For truly, God plays and laughs in good deeds, whereas all other deeds, which do not make for the glory of God, are like ashes before him. Thus he says: 'Rejoice, O heavens! For the Lord hath comforted his people!'"

ECKHART.

FAINTNESS OF DESIRE

"If God does not want what I want, then I must want what he wants. . . . As long as anything other than God rules over me, it limits me, however small it may be or whatever its kind. . . . That we are not able to see God is due to the faintness of desire and the throng of things. . . . A vessel that grows as it is filled will never be full. If a bin able to hold a cartload grew while you were dumping your load in it, you could never fill it. The soul is like that: the more it wants the more it is given; the more it receives the more it grows."

ECKHART.

BEING AND DOING

"People ought not to consider so much what they are to do as what they *are*; let them but *be* good and their ways and deeds will shine brightly. If you are just, your actions will be just too. Thus take care that your emphasis is laid on *being* good and not on the number or kind of things to be done. Emphasize rather the fundamentals on which your work depends. . . . So a man should shine with the divine Presence without having to work at it. . . . True and perfect love is demonstrated when a man has great hope and confidence in God. There is nothing to test the perfection of love better than trust. Wholehearted love for another person carries confidence with it. Whatever one dares to trust God for, he really finds in God and a thousand times more."

ECKHART.

FULL OF THINGS; EMPTY OF GOD

"We are to have what we have as if it were loaned to us and not given; to be without proprietary rights to body or soul, mind or faculties, worldly goods or honors, friends, relations, houses, castles, or anything else. . . . Keep this in mind: to be full of things is to be empty of God, while to be empty of things is to be full of God. . . . Some people want to see God with their eyes as they see a cow and to love him as they love their cow—they love their cow for the milk and cheese and profit it makes for them. This is how it is with people who love God for the sake of outward wealth or inward comfort. They do not rightly love God when they love him for their own advantage."

ECKHART.

SERVE HIM SOUP

"If a person were in such a rapturous state as St. Paul once entered, and he knew of a sick man who wanted a cup of soup, it would be far better to withdraw from the rapture for love's sake and serve him who is in need. . . . We ought to get over amusing ourselves with such raptures for the sake of that better love, and to accomplish through loving service what men most need, spiritually, socially, or physically. . . . St. Thomas Aquinas says that the active life is better than the contemplative, for in it one pours out the love he has received in contemplation. Yet it is all one; for what we plant in the soil of contemplation we shall reap in the harvest of action and thus the purpose of contemplation is achieved. . . . In contemplation, you serve only yourselves. In good works, you serve many people."

ECKHART.

WHAT AN AMAZING LIFE!

"A pure heart is one that is unencumbered, unworried, uncommitted, and which does not want its own way about anything but which, rather, is submerged in the loving will of God, having denied self. . . . We ought so to pray that every member and faculty, eyes, ears, mouth, heart, and the senses shall be directed to this end and never to cease prayer until we attain unity with him to whom our prayers and attention are directed, namely, God. . . . Just think what an amazing life a man might have on earth—a life like God in heaven!"

ECKHART.

A PRAYER

"Mould us, great God, into forms of beauty and usefulness by the wheel of Providence and by the touch of Thy hand. Fulfill Thine ideal, and conform us to the image of Thy Son. In Thy great house may we stand as vessels meet for Thy use. We are little better than common earthenware, but may we be cleansed, and purified, and filled with Thy heavenly treasure. Dip us deep into the River of Life, and give refreshment by us to many parched and weary hearts."

FREDERIC B. MEYER.

Friends of God: Sixth Tuesday

38. TAULER

Saints are like roses when they
flush rarest,
Saints are like lilies when they
bloom fairest,
Saints are like violets sweetest of
their kind.

CHRISTINA ROSSETTI, 1830-1894.

TAULER THE PREACHER

"The three great Friends of God are the mystical constellation of the Dominican Order—Meister Eckhart, whose greatness lay in speculative mysticism, Johannes Tauler, the powerful preacher of life-and-heart knowledge, and Heinrich Suso, the *minnesinger* among the mystics.

"Of Tauler we have no biography. . . . It is probable that it is his father's name which appears in the town records as one of the Strassburg councilors. Tauler's sister was a nun in the Convent of St. Nikolaus in Strassburg. In the garden of that convent Tauler died in 1361. . . . Tauler's sermons were carefully kept by his listeners; many old manuscripts are available. . . . In reading Tauler's sermons, Wilhelm Oehl, translator and editor of German mystical writers, is reminded of 'trombones and thunders.' . . . Tauler was a man in his forties when he told the young nuns that they were living in more difficult times than their elders, that 'the inclinations of young people are stronger than ever; now everything sinks down to the level of animal pleasures and the desires of the senses . . . therefore more help is needed than ever.' "

ANNA GROH SEESHOLTZ, *Friends of God*.

Published by Columbia University Press, New York.

VITAL MYSTICISM

"These Friends of God attained a high level of everyday living, and they seem to have shared the aspiration of one of their noblest interpreters: 'To be to the eternal God what a man's hand is to a man.' 'The Friend of God from the Oberland' is the ideal figure of the group. He is almost certainly a literary creation, and all the

more for that reason he presents their loftiest spiritual ideals. John Tauler was, on the other hand, a flesh and blood man who wrought out in a very hard epoch, and in the rough circumstances of a nearly perfect life of devotion and service. He was a good specimen of the practical mystic who translated all his experiences of God into deeds of life, and who declared that 'no virtue is to be trusted until it has been put into practice.' Here we have, then, once more a vital mysticism, producing an extensive literature, nurturing very noble souls, flourishing at a high pitch for at least half a century, maintaining a simple, fluid, fellowship-type of organization, favorable to personal communion and corporate silence, where each helped the other to be an organ of the Eternal Goodness."

RUFUS M. JONES, *New Studies in Mystical Religion*.
Published by The Macmillan Company, New York.

MERCY IS BORN OF LOVE

"It is said that mercy is the attribute that God shows forth in all his works; therefore a merciful person is a truly God-like man. For mercy is brought forth by love and kindness. Therefore the true friends of God are much more merciful and more ready to believe in the sinful and suffering than those who are not loving. Mercy is born of that love which we ought to exercise towards each other. . . . St. Dominic asked one of his companions who was weeping bitterly why he wept. When he replied, 'Dear father, because of my sins,' the Saint said: 'No, dear son, they have been sufficiently mourned for; but I beseech thee, dear son, to weep for those who will not weep for themselves.' . . . So long as thou hast a whole and undivided love towards all men, a share of the virtues and divine influences which God intends to bestow on men will flow out through thee in this love of thine. The moment thou severest thyself from this spirit of universal love, thou wilt miss this overflow of divine love which otherwise would fill thy vessel overbrimming full. . . . Spiritual enjoyments feed the soul but they are to be taken only for nourishment and support to help us in our active work."

TAULER.

SPIRITUAL YEARNING

"Tauler is a very different type of person from Meister Eckhart. He is not a genius. He is not a learned schoolman. He is not an original pathbreaker, with a climbing Gothic urge. He is much

closer to the common level. He is a man among men, feeling with them, suffering with them, understanding their hopes and their sorrows, preaching not out of books, but out of his own heart's experiences, and making it a little easier for ordinary, everyday people through his help and inspiration to live a good life and to stand the world, with its civil wars and its pestilences that walk in darkness. He speaks to his listeners in simple, affectionate words. . . .

"Tauler had the characteristic traits which we shall find expressed generally in the people of the time who loved to call themselves 'Friends of God.' They cared little for external performances and very much for the heart of religion. They walked gladly the road of self-crucifixion. They aspired to union with God and to Christlikeness of life and spirit. They mourned over the corruptions that they saw and felt in the Church which they loved, and they longed to be the bringers of a new day of spiritual depth and power to the Church."

RUFUS JONES, *The Flowering of Mysticism*.
Published by The Macmillan Company, New York.

A DIVINE LIGHT

"Man is so heartily well pleased with his own ways, that he will neither open his heart to God nor to man, and keeps his eyes carefully shut, that he may not let God into his soul. . . . Children, man has many a skin covering the depths of his heart. Man knows so many other things; he does not know himself. Why, thirty or forty skins or hides just like an oxen's or a bear's so thick and hard over his soul. Go into your own ground and learn to know yourself there. . . . Children! for the love of Christ, look to yourselves each of you and see how it stands with you. However well you may begin in virtue, do not rely upon your good beginning, for all your piety may pass away if you are not watchful. Our hearts are more unstable than we can believe. . . . It is a mark of the children of God that they see their own little faults and shortcomings to be great sins. Now he who entangles himself with a multitude of matters, outward or inward, and will meddle with every thing that is going forward, will also have a share in the evil thereof. . . . Know that if you seek something that is your own, you seek not God. You will never find Him. You are acting as though you made a candle of God to seek for something, and

when you have found it, you throw the candle away. . . . There is a Divine Light which shines into the very deeps of a man's heart, a supernatural Light."

TAULER.

FELLOWSHIP OF SUFFERING

"In days gone by God's friends were martyred and tormented by the heathen; but now it is done by the people who appear to be good Christians; they cut us to the heart, and yet they are our neighbors. Know, children, what the true, enlightened, illumined friends of God are like,—their hearts melt with love for all persons living and dead. And if it were not for these people, we would be badly off. . . . Even God rests in them. . . .

"A man once thought that God drew some men even by pleasant paths, whilst others were drawn by the path of pain. Our Lord answered him thus, 'What think ye can be pleasanter or nobler than to be made most like unto Me? that is by suffering. Mark, to whom was ever offered such a troubled life as to Me? And in whom can I better work in accordance with My true nobility than in those who are most like Me? They are the men who suffer. . . . Learn that My divine nature never worked so nobly in human nature as by suffering.'"

TAULER.

A PRAYER

"O Lord God Almighty, who givest power to the faint, and increasest strength to them that have no might! without Thee I can do nothing, but by Thy gracious assistance I am enabled for the performance of every duty laid upon me. Lord of power and love! I come, trusting in Thine almighty strength, and Thine infinite goodness, to beg from Thee what is wanting in myself; even that grace which shall help me such to be, and such to do, as Thou wouldest have me. O my God! let Thy grace be sufficient for me, and ever present with me, that I may do all things as I ought. I will trust in Thee, in whom is everlasting strength. Be Thou my Helper, to carry me on beyond my own strength, and to make all that I think, and speak, and do, acceptable in Thy sight, through Jesus Christ."

BENJAMIN JENKS, 1646-1724.

Friends of God: Sixth Wednesday

39. THE AFTERGLOW

Among the sayings of Eckhart is an illuminating story of a learned doctor who sought wisdom from a beggar and was richly rewarded. Whittier translated this story into verse, attributing the experience to Tauler:

Tauler, the preacher, walked, one autumn day,
Without the walls of Strasbourg, by the Rhine,
Pondering the solemn Miracle of Life;
As one who, wandering in a starless night,
Feels, momentarily, the jar of unseen waves,
And hears the thunder of an unknown sea,
Breaking along an unimagined shore.

And as he walked he prayed. Even the same
Old prayer with which, for half-a-score of years,
Morning, and noon, and evening, lip and heart
Had groaned: "Have pity upon me, Lord!
Thou seest, while teaching others, I am blind.
Send me a man who can direct my steps!"

Then, as he mused, he heard along his path
A sound as of an old man's staff among
The dry, dead linden-leaves, and, looking up,
He saw a stranger, weak, and poor, and old.

"Peace be unto thee, father!" Tauler said,
"God give thee a good day!" The old man raised
Slowly his calm blue eyes. "I thank thee, son;
But *all* my days are good, and none are ill."
Wondering thereat, the preacher spake again,
"God give thee happy life." The old man smiled,
"I never am unhappy."

Tauler laid
His hand upon the stranger's coarse grey sleeve:
"Tell me, O father, what thy strange words mean.
Surely man's days are evil, and his life

Sad as the grave it leads to." "Nay, my son,
Our times are in God's hands, and all our days
Are as our needs : for shadow as for sun,
For cold as heat, for want as wealth, alike
Our thanks are due, since that is best which is ;
And that which is not, sharing not his life,
Is evil only as devoid of good.
And for the happiness of which I spake,
I find it in submission to His Will,
And calm trust in the Holy Trinity
Of Knowledge, Goodness, and Almighty Power."

Silently wondering, for a little space,
Stood the great preacher ; then he spoke as one
Who suddenly grappling with a haunting thought
Which long has followed, whispering through the dark
Strange terrors, drags it, shrieking, into light :
"What if God's will consign thee hence to Hell?"

"Then," said the stranger cheerily, "be it so.
What Hell may be I know not ; this I know—
I cannot lose the presence of the Lord :
One arm, Humility, takes hold upon
His dear Humanity ; the other, Love,
Clasps His Divinity. So where I go,
He goes ; and better fire-walled Hell with Him
Than Golden-gated Paradise without."
Tears sprang in Tauler's eyes ; a sudden light,
Like the first ray which fell on chaos, clove
Apart the shadow wherein he had walked
Darkly at noon. And, as the strange old man
Went his slow way, until his silver hair
Set like the white moon where the hills of vine
Slope to the Rhine, he bowed his head and said—
"My prayer is answered. God hath sent the man
Long sought, to teach me, by his simple trust,
Wisdom the weary schoolmen never knew."

So, entering with a changed and cheerful step
The city gates, he saw, far down the street,
A mighty shadow break the light of noon,

Which tracing backward till its airy lines
Hardened to stony plinths, he raised his eyes
O'er broad façade and lofty pediment,
O'er architrave, and frieze, and sainted niche,
Up the stone lace-work chiselled by the wise
Erwin of Steinbach, dizzily up to where
In the noon-brightness the great Minister's tower,
Jewelled with sunbeams on its mural crown,
Rose like a visible prayer. "Behold!" he said.
"The stranger's faith made plain before mine eyes.
As yonder tower outstretches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top,
So darkness in the pathway of Man's life
Is but the shadow of God's providence,
By the great Sun of Wisdom cast thereon;
And what is dark below is light in Heaven."

JOHN GREENLEAF WHITTIER, 1807-1892.

THE AFTERGLOW

"Five hundred years have passed since Tauler and his followers did their simple work, and looked for no fruit from it, but the saving of one here and there from the nether pit. That was enough for which to labour: but without knowing it, they did more than that. Their work lives, and will live for ever, though in forms from which they would have perhaps shrunk had they foreseen them. Let all such therefore take heart. They may know their own weakness: but they know not the power of God in them. They may think sadly that they are only palliating the outward symptoms of social and moral disease: but God may be striking, by some unconscious chance blow of theirs, at a root of evil which they never suspected. They may mourn over the failure of some seemingly useful plan of their own; but God may be, by their influence, sowing the seed of some plan of His own, of which they little dream. For every good deed comes from God. His is the idea, His the inspiration, and His its fulfilment in time; and therefore no good deed but lives and grows with the everlasting life of God Himself. And as the acorn, because God has given it 'a forming form,' and life after its kind, bears within it, not only the builder oak, but

shade for many a herd, food for countless animals, and at last, the gallant ship itself, and the materials of every use to which nature or art can put it and its descendants after it throughout all time; so does every good deed contain within itself endless and unexpected possibilities of other good, which may and will grow and multiply for ever, in the genial Light of Him whose eternal Mind conceived it, and whose eternal Spirit will for ever quicken it, with that Life of which He is the Giver and the Lord. . . .

“Standing upon the accumulated labours of ages, we are apt to be ungrateful to those who built up with weary labour, and often working through dark and dreary nights, the platform which now supports us. We complain impatiently of the blindness of many a man, without whom we should not have seen; and of the incompleteness of many a man whose doctrine was only incomplete because he was still engaged in searching for some truth, which, when found, he handed on as a precious heirloom to us who know him not.”

CHARLES KINGSLEY, in a Preface to
History and Life of the Reverend Doctor John Tauler.

A PRAYER

As the lily of the valley,
White and pure and sweet;
As the lovely violet trodden
Under wandering feet;
As the rose amidst the briars,
Fresh and fair is found,
Heedless of the tangled thicket,
And the thorns around—
As the sun-flower ever turning
To the mighty sun,
With the faithfulness of fealty
Following only one—
So make me, Lord, to Thee.

TAULER. Translated by Frances Bevan.



Friends of God: Sixth Thursday

40. THEOLOGICA GERMANICA

One of the most enduring results of the movement known as The Friends of God is found in a little book published anonymously and known as *Theologica Germanica*. Martin Luther helped to save it from oblivion with these high words of praise: "Next to the Bible and St. Augustine, no book hath ever come into my hands from which I have learned more of what God and Christ and man and all things are." Dean Inge says that "in some ways it is superior to the famous treatise of à Kempis on the *Imitation of Christ*." The book was written about 1350. Seventeen editions as Luther published it appeared in his lifetime, and by 1929 there had been published in Germany alone no less than ninety editions of it.

THE UNMERCENARY LOVE OF GOD

"The *Theologica Germanica* lives on by its fine fidelity to what is known in the literature of mediaeval mysticism as 'the unmercenary love of God.' That idea or ideal is like the primeval granite; often it is covered up by other formations, sometimes buried deep from sight, yet again and again it crops out on the surface, and is always uniform whenever and wherever we find it. As it stands, the *Theologica* belongs to the Middle Ages. We must not ask or expect of it too much modernity. It is at certain points archaic, imperfect, and perhaps open to serious misconstruction. But though we may forget most of it, let us remember its three or four greatest sayings:

Be simply and wholly bereft of self.
 Nothing burneth in hell but self-will.
 All deception beginneth in self-deception.
 I would fain be to the Eternal Goodness what his own
 hand is to a man.

'And then let us realize that, in his final emphasis upon the unmercenary love of God, the unknown author of this work has fastened upon the one most precious bequest of mediaeval mysticism to modern times.'

WILLARD L. SPERRY, *Strangers and Pilgrims*.
 Published by Little, Brown and Company, Boston.

CAST AWAY ALL THINGS

"Behold must we cast all things from us, and strip ourselves of them; we must refrain from claiming anything for our own. When we do this, we shall have the best, fullest, clearest and noblest knowledge that a man can have, and also the noblest and purest love, will and desire; for then these will be all of God alone. . . . But it is a sorrow and shame to think that the Eternal Goodness is ever most graciously guiding and drawing us, and we will not yield to it."

Theologica Germanica.

Published by The Macmillan Company, New York.

QUIT HIMSELF OF SELF-WILL

"But what is true obedience? I answer, that a man should stand so free, being quit of himself, that is, of his I, and Me, and Self, and the like, that in all things he should no more seek, or regard himself, than if he did not exist, and should take as little account of himself as if he were not, and another had done all his works. . . . For the more a man followeth after his own self-will, and self-will groweth in him, the farther off is he from God, the true Good [for nothing burneth in hell but self-will. Therefore it hath been said, 'Put off thine own will, and there will be no hell']. Now God is very willing to help a man and bring him to that which is best in itself, and is of all things the best for man. But to this end, all self-will must depart, as we have said. And God would fain give man His help and counsel thereunto, for so long as a man is seeking his own good, he doth not seek what is best for him, and will never find it. . . . And because I will do not so, but I count myself to be my own, and say 'I,' 'Mine,' 'Me' and the like, God is hindered, so that He cannot do His work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! this all cometh of my claiming somewhat for my own. . . . Sin is nothing else than that the creature willeth otherwise than God willeth, and contrary to Him."

Theologica Germanica.

SEEK GOD FOR HIS OWN SAKE

"So long as a man seeketh his own will and his own highest Good, because it is *his*, and for his own sake, he will never find it;

for so long as he doeth this, he is not seeking his own highest Good, and how then should he find it? For so long as he doeth this, he seeketh himself, and dreameth that he is himself the highest Good; and seeing that he is not the highest Good, he seeketh not the highest Good, so long as he seeketh himself. But whosoever seeketh, loveth, and pursueth Goodness as Goodness and for the sake of Goodness, and maketh that his end, for nothing but the love of Goodness, not for love of the I, Me, Mine, Self, and the like, he will find the highest Good, for he seeketh it aright, and they who seek it otherwise do err. . . .

"Now, in this present time, man is set between heaven and hell, and may turn himself towards which he will. For the more he hath of ownership, the more he hath of hell and misery; and the less of self-will, the less of hell, and the nearer he is to the Kingdom of Heaven. And could a man, while on earth, be wholly quit of self-will and ownership, and stand up free and at large in God's true light, and continue therein, he would be sure of the Kingdom of Heaven. He who hath something, or seeketh or longeth to have something of his own, is himself a slave; and he who hath nothing of his own, nor seeketh nor longeth thereafter, is free and at large, and in bondage to none.

"All that hath here been said, Christ taught in words and fulfilled in works for three-and-thirty years, and He teacheth it to us very briefly when He saith: 'Follow Me.' But he who will follow Him must forsake all things, for He renounced all things so utterly as no man else hath ever done."

Theologica Germanica.

LOVE NEVER FAILS

"Hence it followeth, that in a truly Godlike man, his love is pure and unmixed, and full of kindness, insomuch that he cannot but love in sincerity all men and things, and wish well, and do good to them, and rejoice in their welfare. Yea, let them do what they will to such a man, do him wrong or kindness, bear him love or hatred or the like, yea, if one could kill such a man a hundred times over, and he always came to life again, he could not but love the very man who had so often slain him, although he had been treated so unjustly, and wickedly, and cruelly by him, and could not but wish well, and do well to him, and show him the very great-

est kindness in his power, if the other would but only receive and take it at his hands."

Theologica Germanica.

CRITICAL APPRECIATION

The modern reader will find himself unable to agree with some of the conclusions of this mediaeval author. Thus Rufus Jones writes: "I go most of the way in joyous company with this dear man whom, not having seen, I love. But I cannot be finally satisfied with any system of thought which empties this world here below of present spiritual significance, or which robs the life of a human personality of its glorious mission as an organ of the Life of God here and now, and which postpones the Kingdom of God to a realm where the Perfect is a One with no other. And I cannot forget that this little book which I truly love has ministered again and again to the spread of a type of quietism which despairs of human action and which cuts the nerve of any hope that man can be to the Eternal God what his own hand is to him."

A PRAYER

"O God, our true Life, in whom and by whom all things live, Thou commandest us to seek Thee, and art ready to be found; Thou biddest us knock, and openest when we do so. To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the joy and happiness of the soul. I praise, and bless, and adore Thee, I worship Thee, I glorify Thee, I give thanks to Thee for Thy great glory. I humbly beseech Thee to abide with me, to reign in me, to make this heart of mine a holy temple, a fit habitation for Thy Divine majesty. O Thou Maker and Preserver of all things, visible and invisible! keep, I beseech Thee, the work of Thine own hands, who trusts in Thy mercy alone for safety and protection. Guard me with the power of Thy grace, here and in all places, now and at all times, forevermore."

ST. AUGUSTINE, 354-430.

Brethren of the Common Life: Sixth Friday

41. RUYSBROECK

"Contemporary with Suso and Tauler, and influenced by their doctrines, though hardly to be reckoned amongst the formal adherents of the Friends of God, was one of the greatest—perhaps the very greatest—of the mystics of the Church. John Ruysbroeck (1293–1381), brought up in Brussels by two learned and holy priests, and accustomed from childhood to the atmosphere of spiritual religion, spent the first half of his life as a chaplain of the cathedral of St. Gudule. Simple and unassuming, going about his ordinary business with 'a mind lifted up into God,' he seems to have moved gently and without crisis to the heights of the contemplative life. When he was fifty years old, the longing for greater solitude and quiet drove him from the city. With his two foster-fathers he left Brussels and established at Groenendael, in the forest of Soignes, a small community under the Augustinian rule. Here he lived peacefully for thirty-eight years, and here he wrote his greatest mystical works."

EVELYN UNDERHILL, *The Mystics of The Church*.
Published by James Clarke & Co., Limited, London.

LINKING FRIENDS AND BRETHREN

"Ruysbroeck is the link that joins the two movements—the Friends of God and the Brothers of the Common Life—together, and the spirit of both groups is found in him. He was the intimate friend, on the one hand, of Tauler and Suso, and, on the other, of Gerard Groote and his companions. . . . His reputation for saintliness spread widely abroad, and drew many visitors to his retreat. . . . Some priests from Paris presented themselves to him one day, desiring to consult him on the state of their souls, but his only answer was, 'You are as holy as you desire to be.' They were naturally nettled and annoyed at such an answer, for they missed its profound meaning. 'My very dear children,' continued the spiritual counsellor, 'I said that your holiness was that which you desired it to be; in other words, it is in proportion to your goodwill. Enter into yourselves, examine your goodwill, and you will have the measure of your state.' One touches in those words the

very *secret* of mysticism, that in the inward life itself, not in outside props, lies the man's salvation and power.

"Ruysbroeck is one of the rarest souls in the goodly fellowship of mystical teachers. One comes away from a study of him feeling a sort of reverent awe at being so long in the company of a man who had 'entirely enveloped and saturated the kingdom of his soul' in love. . . . The thing which most impressed Gerard Groote at the time of his visit to Ruysbroeck was the *practical* side of his life. It seemed to him that the religious life of the little society at Gronendal, of which Ruysbroeck was the central figure, realized the idea of a true brotherhood upon the highest Christian principles. A genuine family spirit reigned among the brethren which put them all on the same social level. Ruysbroeck himself, though prior, performed the lowliest tasks, while the humblest servants, down to John the cook, were treated as friends, and were taken into counsel on spiritual affairs of high moment."

RUFUS JONES, *Studies in Mystical Religion*.
Published by Macmillan Company, New York.

SPIRITUAL ENERGY LIKE SUNSHINE

"Ruysbroeck wrote his great books out of doors, with light and air all around him and the rhythmic life of trees to remind him how much stronger was the quiet law of growth than any atavism, accident, or perversion by which it could be checked. Thus, throughout his works, the accent always falls upon power rather than weakness: upon the spiritual energy pouring in like sunshine; the incessant growth which love sets going; the perpetual rebirths to ever higher levels, as the young sapling stretches upward every spring. What he asks of the novice is contrition without anxiety, self-discipline without fuss; the steady, all-round development of her personality, stretching and growing towards God. She is to be the mistress of her soul, never permitting it to be drawn hither and thither by the distractions and duties of external life."

EVELYN UNDERHILL.

ENKINDLED WITH FIRE OF LOVE

"That measureless Love which is God Himself, dwells in the pure deeps of our spirit, like a burning brazier of coal. And it

throws forth brilliant and fiery sparks which stir and enkindle heart and senses, will and desire, and all the powers of the soul, with a fire of love. . . . As air is penetrated by the brightness and heat of the sun, and iron is penetrated by fire; so that it works through fire the works of fire, since it burns and shines like the fire . . . yet each of these keeps its own nature—the fire does not become iron, and the iron does not become fire, for the iron is within the fire and the fire within the iron, so likewise God is in the being of the soul. The creature never becomes God as God never becomes creature. . . . The union takes place in God through grace and our home-turning love. . . . The pure soul feels a constant fire of love, which desires above all things to be one with God, and the more the soul obeys the attraction of God the more it feels it, and the more it feels it the more it desires to be one with God. . . . The inward stirring and touching of God makes us hungry and yearning; for the Spirit of God hunts our spirit: and the more it touches it, the greater our hunger and our craving.”

RUYSBROECK.

ASPIRING WITH OUTSTRETCHED ARMS

“The incomprehensible wealth and sublimity and the universality of the gifts which flow forth from the divine nature awake wonder in the heart of man, and above all he marvels at the universal presence of God and of His works, a presence which is above everything. . . . When man thus considers the wealth and the marvellous sublimity of the divine nature, and all the manifold gifts which He grants and offers to His creatures, amazement is stirred up in his spirit at the sight of so manifold a wealth and majesty; at the sight of the immense faithfulness of God to all His creatures. This causes a strange joy of spirit, and a boundless trust in God, and this inward joy surrounds and penetrates all the forces of the souls in the secret places of the spirit. We follow the splendour of God on toward the source from which it flows, and there we feel that our spirits are stripped of all things and bathed beyond all thought of rising in the pure and infinite ocean of love. This *immersion in love* becomes the habit of our being, and so takes place while we sleep and while we wake, whether we know it or whether we know it not. . . . It is simply an eternal going forth out of ourselves into a transformed state. . . . Love the love which loves you everlastingly—for the more you love the

more you desire to love and when we spirits hold fast by love, He by His Spirit remakes us, then joy is ours. . . . Flying from brightness to brightness, the spirit aspires with outstretched arms to reach this immortal pattern according to which it was created."

RUYSBROECK.

THE INDRAWING-TOUCH OF GOD

"When the air is fulfilled with the brightness of the sun, the beauty and the wealth of the whole world are revealed, and the eyes of men become enlightened and rejoice in the manifold diversity of colours. And so it is, when we are onefold within ourselves, and our power of understanding is enlightened and the Spirit of Understanding shines through it. Then we can become aware of the high attributes which are in God, and which are the causes of all the works which flow forth from Him. . . . The outpouring touch of God quickens us with life in the spirit, and fulfills us with grace, and enlightens our reason, and teaches us to know truth and to discern the virtues, and keeps us stable in the Presence of God, with such a great strength that we are able to endure all the tasting, all the feeling, and all the out-pouring gifts of God without our spirits failing us. But the indrawing-touch of God demands of us, that we should be one with God, and go forth from ourselves, and die into blessedness, that is, into the Eternal Love Which embraces the Father and the Son in one fruition."

RUYSBROECK.

A PRAYER

"O merciful Lord, enlighten Thou me with a clear shining inward light, and remove away all darkness from the habitation of my heart. Repress Thou my many wandering thoughts, and break in pieces those temptations which violently assault me. Fight Thou for me, and vanquish the evil beasts; that so peace may be obtained by Thy power, and that Thine abundant praise may resound in Thy holy court, that is, in a pure conscience. Send out Thy light and Thy truth, that they may shine upon the earth; for, until Thou enlighten me, I am but as earth without form and void. Lift Thou up my mind which is pressed down by a load of sins, for no created thing can give full comfort and rest to my desires. Join Thou me to Thyself with an inseparable band of love; for Thou even alone dost satisfy him that loveth Thee."

THOMAS A KEMPIS.

Brethren of the Common Life: Sixth Saturday

42. RUYSBROECK (CONTINUED)

"In the history of the spiritual adventures of man, we find at intervals certain great mystics, who appear to gather up and fuse together in the crucible of the heart the diverse tendencies of those who have preceded them, and, adding to these elements the tincture of their own rich experience, give to us an intensely personal, yet universal, vision of God and man. These are constructive spirits, whose creations in the spiritual sphere sum up and represent the best achievement of a whole epoch; as in other spheres the great artist, musician, or poet—always the child of tradition as well as of inspiration—may do. John Ruysbroeck is such a mystic as this. His career, which covers the greater part of the fourteenth century—that golden age of Christian mysticism—seems to exhibit within the circle of a single personality, and carry up to a higher term than ever before, all the best attainments of the Middle Ages in the realm of Eternal Life."

EVELYN UNDERHILL.

REVIVIFYING POWER

"This quiet hermit mystic made few reverberations in his century. But his life kindled the life of Gerard Groote and influenced the piety of the New Devotion which produced *The Imitation of Christ* and laid the foundations of Erasmus' education, and the books which Ruysbroeck wrote have been silently working now for five hundred years. They have fed and watered many hungry, thirsty souls, and they have not lost, and they will not soon lose, their revivifying power."

RUFUS JONES.

BY DIVINE GRACE

"If a man does all he can, and cannot do more because of his feebleness, it rests with the infinite goodness of God to finish the work. Then, straight as a sunbeam, there comes a higher light of Divine grace, and it is shed into the soul according to its worth, though neither merited nor desired. For in this light God gives Himself out of free goodness and generosity, the which never creature can merit before it has received it."

RUYSBROECK.

TO GOD THROUGH COMPASSION

"We find nowadays many silly men who would be so interior and so detached, that they will not be active or helpful in any way of which their neighbours are in need. Know, such men are neither hidden friends nor yet true servants of God, but are wholly false and disloyal; for none can follow His counsels but those who obey His laws. . . .

"Out of kindness springs compassion, which is a fellow-feeling with all men; for none can share the griefs of all, save him who is kind. Compassion is an inward movement of the heart, stirred by pity for the bodily and ghostly griefs of all men. This compassion makes a man suffer with Christ in His passion; for he who is compassionate marks the wherefore of His pains and the way of His resignation; of His love, His wounds, His tenderness; of His grief and His nobleness; of the disgrace, the misery and the shame He endured; of the way in which He was despised; of His crown; of the nails; of His mercifulness; of His destruction and dying in patience. These manifold and unheard-of sorrows of Christ, our Saviour and our Bridegroom, move all kindly men to pity and compassion with Christ.

"Compassion makes a man look into himself, and recognize his faults, his feebleness in virtues and in the worship of God, his lukewarmness, his laziness, his many failings, the time he has wasted and his present imperfection in moral and other virtues; all this makes a man feel true pity and compassion for himself. Further, compassion marks the errors and disorders of our fellow-creatures, how little they care for their God and their eternal blessedness, their ingratitude for all the good things which God has done for them, and the pains He suffered for their sake; how they are strangers to virtue, unskilled and unpractised in it, but skilful and cunning in every wickedness; how attentive they are to the loss and gain of earthly goods, how careless and reckless they are of God, of eternal things, and their eternal bliss. When he marks this, a good man is moved to compassion for the salvation of all men.

"Such a man will also regard with pity the bodily needs of his neighbours, and the manifold sufferings of human nature; seeing men hungry, thirsty, cold, naked, sick, poor, and abject; the manifold oppressions of the poor, the grief caused by loss of kinsmen, friends, goods, honour, peace: all the countless sorrows which

befall the nature of man. These things move the just to compassion, so that they share the sorrows of all. But their greatest pain springs from this: that men are so impatient of this suffering, that they lose their reward, and may often earn hell for themselves. Such is the work of compassion and of pity."

RUYSBROECK.

THE SUN OF RIGHTEOUSNESS

"When the sun sends its beams and its radiance into a deep valley between two high mountains, and, standing in the zenith, can yet shine upon the bottom and ground of the valley, then three things happen: the valley becomes full of light by reflection from the mountains, and it receives more heat, and becomes more fruitful, than the plain and level country. And so likewise, when a good man takes his stand upon his own littleness, in the most lowly part of himself, and confesses and knows that he has nothing, and is nothing, and can do nothing, of himself, neither stand still nor go on, and when he sees how often he fails in virtues and good works: then he confesses his poverty and his helplessness, then he makes a valley of humility. And when he is thus humble, and needy, and knows his own need; he lays his distress, and complains of it, before the bounty and the mercy of God. And so he marks the sublimity of God and his own lowliness; and thus he becomes a deep valley. And Christ is a Sun of righteousness and also of mercy, Who stands in the highest part of the firmament, that is, on the right hand of the Father, and from thence He shines into the bottom of the humble heart; for Christ is always moved by helplessness, whenever a man complains of it and lays it before Him with humility.

RUYSBROECK.

A GREAT VENERATION

"Humility, that is lowliness or self-abasement, is an inward bowing down or prostrating of the heart and of the conscience before God's transcendent worth. Righteousness demands and orders this, and through charity a loving heart cannot leave it undone. When a lowly and loving man considers that God has served him so humbly, so lovingly, and so faithfully; and sees God so high, and so mighty, and so noble, and man so poor, and so

little, and so low: then there springs up within the humble heart a great awe and a great veneration for God. For to pay homage to God by every outward and inward act, this is the first and dearest work of humility, the most savoury among those of charity, and most meet among those of righteousness. The loving and humble heart cannot pay homage enough, either to God or to His noble manhood, nor can it abase itself as much as it would. And that is why a humble man thinks that his worship of God and his lowly service are always falling short."

JOHN of RUYSBROECK, *The Adornment of the Spiritual Marriage*.
Edited by Evelyn Underhill, translated by C. A. Wynschenk Dom.
E. P. Dutton & Co., New York.

CHRIST THE RULE AND PATTERN

"Ruysbroeck, it is plain, had no qualms in using the old mystical language without qualification. This is the more remarkable, because he was fully aware of the disastrous consequences which follow from the method of negation and self-deification. For Ruysbroeck was an earnest reformer of abuses. He spares no one—popes, bishops, monks, and the laity are lashed in vigorous language for their secularity, covetousness, and other faults; but perhaps his sharpest castigation is reserved for the false mystics. There are some, he says, who mistake mere laziness for holy abstraction; others give the rein to 'spiritual self-indulgence'; others neglect all religious exercises; others fall into antinomianism, and 'think that nothing is forbidden to them'—'they will gratify any appetite which interrupts their contemplation': these are 'by far the worst of all.' 'There is another error,' he proceeds, 'of those who like to call themselves "theopaths." They take every impulse to be Divine, and repudiate all responsibility. Most of them live in inert sloth.' As a corrective to these errors, he very rightly says, 'Christ must be the rule and pattern of all our lives'; but he does not see that there is a deep inconsistency between the imitation of Christ as the living way to the Father, and the 'negative road' which leads to vacancy."

WILLIAM RALPH INGE, *Christian Mysticism*.
Published by Methuen & Co., Ltd., London.

Brethren of the Common Life: Seventh Sunday

43. GERARD GROOTE

"Here I am Lord; teach me to do thy will, make mine conform to thine."

GERARD GROOTE.

THE NEW DEVOTION

"In the lower Rhine-lands before 1400 there developed a new form of religious life known historically as *moderna devotio*. This term has been translated as 'the new devotion' or 'the Christian renaissance.' There is a direct relation between the Friends of God and this new movement through Ruysbroeck. The direct bearer of the ideas and ideals was Gerard Groote who was about thirty-five years old when he in company with John Cele, rector of the Cathedral School at Zwolle, visited Ruysbroeck in Groenendaal.

"Thomas à Kempis in his account *The Founders of the New Devotion* gave authentic details of Groote's active four years following his becoming a deacon at forty. He was a graduate of the University of Paris, had lectured for a while in Cologne, had lived as an ascet in a monastery of which a former university friend was prior. At his own request he was made a deacon and not a priest. He became an itinerant preacher speaking to clergy and laity alike of their shortcomings, and teaching the way of salvation to every person who would listen. Wherever he preached, groups or fellowships developed for study and teaching and other service to their fellowmen."

ANNA GROH SEESHOLTZ, *Friends of God*.
Published by Columbia University Press, New York.

GROOTE THE PREACHER

"In 1379, with a spirit aflame and with an anointing from on high, Gerard went forth, like George Fox in the English Commonwealth, like Wesley in the spiritual drought of the eighteenth century, to preach to the people and to call them to a religion of following Christ. . . . The central note in his preaching was the

love of God, the Divine search, the great salvation, the possibilities of life with God. . . . He was like the later Reformers and the Evangelists of the Protestant era in that he turned back to the Scriptures for his material, and to the Gospels for his model. . . . His message was decidedly a *new Evangelism* and it worked powerfully. The people flocked to hear as they had not done since the days of the great preacher of Assisi."

RUFUS JONES.

THE GROUP

"In Deventer, Groote had twelve disciples. Among them was his successor in the movement, Florentius Radewyns, who at the time was a local vicar. In his home, group meetings were held, and poor students were given residence in exchange for their copying of manuscripts. Groote also gave the use of a house to 'devout women,' who wished without taking vows to live a religious life. He had drawn up rules whereby their wages could be combined and expenses shared. Opposition developed on the part of jealous clergy and some Dominicans on the one hand, and on the part of 'free spirits' on the other. The plague claimed Groote four years after he was made deacon. It is generally thought that Groote at the suggestion of Florentius helped to organize his household into a group leading the common life by sharing work and expenses. There were no vows but obedience to superiors and the common rules was expected. The members were to work with their hands and never be idle. Begging was forbidden. They were to take proper care of their bodies for the sake of the soul. Caring for the sick of the community was a main task. . . . The number of centers of house-brothers practicing the new devotion increased slowly. . . . Because of determined opposition on the part of some clergy to the Brothers of the Common Life, there developed the idea of a retreat. . . . In 1386, two years after Gerard Groote's death, six brothers took vows and became the first members of the monastery at Windesheim. They adopted the Augustinian Canons Regular just as Ruysbroeck and his associates of the religious community at Groenendael had done. . . . The movement *moderna devotia* developed two well-organized movements, namely, the brotherhoods of the common life and the Windesheim congregations. They developed cooperatively. The

monks and brothers were at home in either group. . . . By 1419, both the brotherhoods and the congregations had papal sanction."

ANNA GROH SEESHOLTZ, *Friends of God*.

Published by Columbia University Press, New York.

AMONG THE MASSES

"Thus it must become apparent to every one that few religious movements deserve more study than the 'New Devotion.' This movement inspired men and women of all ranks and of many nationalities to increase their religious fervor, to follow Christ's instructions more faithfully, and to imitate the apostolic church more earnestly. The study of its influence opens up a very attractive field of largely unexplored history. The 'New Devotion' reached down to the people, and welled up from the people; it entered the kitchen, the farm-house, and the workshop, as well as the school house, the pulpit, the office, and the palace; where the great humanists refused to go it readily came, and where they were forbidden to enter, it approached unhindered. Selecting noble and helpful sayings from the literatures of the Ancients, and combining these with the wisdom of philosophers and saints of later periods, the followers of Groote and Gansfort interpreted all learning in the light of Christ's teachings. Whatever was pure and saintly in the religion of the Church they aimed to preserve or perfect, and the abuses that had crept in among clergy and people they sought to do away with or hide under the cover of love."

ALBERT HYMA, *The Christian Renaissance*.

Published by The Century Co., New York.

GOD-CENTERED GROUPS

"In closing the historical study of the Friends of God and other practical mystics like the Brothers of the Common Life and the monks of the Windesheim Congregation, one cannot help but be impressed with their religious strength and fortitude. They were seemingly undaunted by the confused, chaotic times in which they lived. The claim made by Charles A. Bennett in his recent study that a 'mystic alone can read the black book of pessimism to the end, barring none of the world's tragedy and chaos' seems justified. He gave as the reason for the mystic's fortitude his consciousness of being 'the common ally of that by which the evil may be conquered.' . . .

"Surely the Friends of God of the fourteenth and fifteenth centuries can be called democrats because of their successful efforts to bridge the gap between clergy and laity. . . . They transmitted the ideas of the scholars to the common people. . . . Brief as was their appearance in history, the Friends of God were in their times 'constructors of life.' They loved and served their neighbors. They loved their enemies. At the close of their story one can well be encouraged to believe that simple, honest, and thoughtful persons who follow religious leaders consecrated to ideas of universal application and value can in their day be successful pioneers in a spiritual and social enterprise. . . .

"The question arises, Do chaotic times tend to create God-centered groups (remnants so to speak) around leaders of spiritual insight and of daring thoughts, especially if they emphasize the dignity of man and the possibility of his understanding the world in which he lives? . . . Without the 'mystic constellation of the three stars,' Meister Eckhart, Tauler, and Suso, the idea of friendship with God and of essential unity between God and man would certainly not have found expression in the group life of the Friends of God of the Rhine valley. The laity were the lesser mystics who clustered in a kind of pleiades. . . . This transmission of light in the sense of spiritual knowledge would not have occurred except for the zeal of the leaders in finding 'the works and ways' to make the truth which they experienced known to others. The turmoil and confusion in life owing to wars and stubborn antagonism between Church and the growing nations combined with the prevalence of plague created a situation in which some individuals were willing to go 'a hundred miles' to search out a Friend of God and submit their lives to his direction. . . .

"That one may find Friends of God today in our midst is very probable, for, as in the fourteenth century, they remain as a rule unknown to the world, though knowing the world. With vision of the relation of God and His creatures, they proclaim the worth of the individual man. With fortitude and patient persistence, they serve and save their fellowmen. They may be, all unaware, the saving remnant in this present world situation."

ANNA GROH SEESHOLTZ, *Friends of God.*
Published by Columbia University Press, New York.

Brethren of the Common Life: Seventh Monday

44. THE IMITATION OF CHRIST

The Imitation of Christ by Thomas à Kempis has been read more often by more Christians through the centuries than any other book except the Bible itself. Now it turns out that it probably was not written by Thomas but by Gerard Groote. So thoroughly convinced are competent Catholic scholars that in 1937 a new edition was issued, with the official imprint of Cardinal Hayes, crediting the book to Gerard, and using the title, *The Following of Christ*. From newly discovered manuscripts it appears that Thomas edited the spiritual diary of Gerard and inserted certain sections of his own. From this new edition (published by America Press, New York City) the following passages are taken:

SURRENDER YOURSELF

My son, as much as you are able to go out of yourself, so much will you be able to enter into Me.

And as the forsaking of outward things produces internal peace, so does the forsaking of himself unite a man unto God.

Forsake yourself, surrender yourself, and you shall enjoy great interior peace.

Give all for all, make no exceptions and claim nothing back; if you trust purely and without hesitation in Me, you shall possess Me. Then will you be free in heart, and darkness will not overcome your soul.

IF YOU WOULD RISE

For true and heavenly wisdom, which consists in not thinking highly of one's self and in not seeking to become great upon earth, is accounted as mean and contemptible, and is almost forgotten. Many proclaim it with their lips, but in their lives they are far from it; yet this heavenly wisdom is the "pearl of great price," which is hidden from many.

If you wish to rise to this height of perfection, you must begin

manfully and lay the axe to the root in order to remove and destroy all self-seeking and all secret attachment to self and to all temporal goods.

CONTINUALLY DIE TO SELF

Give up your own will and all you possess; thus will you be the gainer in every way.

For as soon as you resign yourself irrevocably, greater graces will forthwith be given unto you.

Should you wish to learn something to your profit, then desire to be unknown and to be counted as nothing.

This is the highest and most profound lesson: a true knowledge of self and a humble estimation of self; to think nothing of one's self and to think highly of others.

Know for certain that you must lead a life in which you continually die to self.

And the more a man dies to himself, the more he begins to live unto God.

TRUE HUMILITY

If God were the sole object of our desires, we should not so easily be disturbed when our opinions are contradicted.

Great tranquillity of heart does he enjoy who cares neither for, praise nor blame.

Easily is he satisfied and content whose conscience is pure.

You are not holier because you are praised, nor are you worse because you are blamed.

You remain what you are; neither can you pass for better than God knows you to be.

Do not care much who is for you or against you; but watch and take care that God be with you in everything you do.

Whoever has true love envies no one, seeks himself in nothing, but desires only the greater glory of God in all things.

It is better to have a little knowledge with humility, and a moderate understanding, than a treasure of knowledge with self-conceit.

It is better to have fewer talents than to have many of which you might be proud.

TRIUMPH OVER SELF

I would rather feel contrition than know how to define it.

Always keep your eye on yourself first; and admonish yourself first before you admonish your dearest friends.

If you conquer yourself perfectly, you will easily conquer all things besides.

Perfect triumph is the triumph over self.

He is truly great who is great in the love of God.

He is truly great who is little in his own estimation, and counts the highest honors as nothing.

When a man humbly acknowledges his faults, he easily appeases others, and quickly conciliates those who are angry with him.

Blessed are the eyes which are closed to outward things, and open to inward things.

If you withdraw yourself from superfluous talking and useless goings-about, as well as from listening to gossips, you will find enough and suitable time for holy meditation.

But he whose heart is not recollected within, and has not God before his eyes, becomes easily disturbed by a word of reproach.

Whereas he who trusts in Me, and does not justify himself in his own eyes, will be free from the fear of men.

BY TWO WINGS

It is a great art to know how to converse with Jesus; and to know how to keep Him is great wisdom.

Be meek and humble, and Jesus will be with you.

By two wings is a man raised above earthly things, namely, by simplicity and purity.

There must be simplicity in our intention; and purity in our desires.

And if he had great virtue and very fervent devotion, he still lacks a great deal.

Namely, that one thing which is most necessary.

And what is it? That he forsake all things and forsake himself and wholly go out of himself, keeping nothing of his self-love.

When you have reached the state where tribulation is sweet to you, and you relish it for the love of Christ, then all is well with you, for you have found paradise on earth.

As long as suffering weighs heavy on you and you desire to flee from it, so long will you be unhappy; and the tribulation you wish to escape will follow you everywhere.

TO THE EARTH-CENTERED

Turn, turn back though the wind drive in your face.
Flee, if you can, the earth's centripetal pull.
Fling yourself into the clean, cold wintry space:
Though the air is hard the snow is beautiful.

Spirit of man, O wanderer, whither bound?
Turn, turn back to the deep sky whence you came,
For bitter the consummation underground:
Man is a moth and the heart of the earth is flame.

EDITH LOVEJOY PIERCE, in *Wings*.

A PRAYER

Kindle my coldness with the fire
of Thy love, and enlighten my blindness
with the brightness of Thy presence.

THOMAS A KEMPIS.

A PRAYER

"O God, we thank thee for those valiant men and women of former ages and of our own times through whose courage and zeal victories for humanity have been won. May we be inspired by their example. There are yet foes of human progress to be conquered, enemies of the common good to be overcome. Make us strong and very courageous. Confronted by tasks which test our strength and courage, may we not be fearful nor afraid; may we not shirk the issue nor evade the conflict; may we not recoil at hardship or abuse; may we not be discouraged by apparent defeat. Committing our souls unto thee in whose hands are the destinies of all, may we be steadfast, confident in the final triumph of justice and truth. By thy grace may we never be found wanting in any hour of crisis."

WADE CRAWFORD BARCLAY, *Challenge and Power*.
Published by Abingdon-Cokesbury Press, Nashville.

The Reformation: Seventh Tuesday

45. MARTIN LUTHER

Nine years before Columbus discovered America, a son was born in the home of peasant miners in Saxony whose life was destined to change the course of history. By the keenness of his thinking, the vitality of his spiritual experience, and the warmth of his devotion, the firmness of his faith, the robustness of his courage, Martin Luther became one of the foremost liberators of all time.

"It can hardly be denied that the men who have most changed history have been the great religious leaders. . . . Among the great prophets, and, with the possible exception of Calvin, the last of world-wide importance, Martin Luther has taken his place. His career marks the beginning of the present epoch, for it is safe to say that every man in western Europe and in America is leading a different life today from what he would have led, and is another person altogether from what he would have been, had Martin Luther not lived. . . . A glance at the catalog of almost any great library—that of the British Museum for instance—will show that more has been written about Luther than about any man, save one man, who ever lived."

PRESERVED SMITH, *The Life and Letters of Martin Luther*.
Published by Houghton Mifflin Company, Boston.

TOWERING LEADERSHIP

"Martin Luther is one of the heroic figures not merely of the Reformation, but of all history. Without him the Reformation would have been delayed, or might have run a vastly different course. He is one of the few men of whom it may unhesitatingly be said that he made the world other than it would have been had he not done his work. Before the towering personality of this leader of the Reformation age all other reformers seem relatively insignificant. He was the pioneer of the road to spiritual freedom. His power was that of an intense, almost mystical, faith in God, of a courage that counted no obstacle too great, of a leadership that rendered him a born king of men."

WILLISTON WALKER, *The Reformation*.
Published by Charles Scribner's Sons, New York.

COURAGE AND FAITH

Martin Luther was born in 1483 and died in 1546. "He had begun to prepare himself for a career in law when a shock that affected him deeply—the combined experience of a friend's death and a fearful storm—turned him aside to the life of an Augustinian friar. He was lecturer, after his ordination as priest, in the University of Wittenberg, then at Erfurt. He visited Rome on business for his order, and in 1512 was made doctor of theology. This he regarded as his call to 'explain the Scriptures to all the world.' His expositions attracted many to Wittenberg, whither he had been transferred. In 1515 he became vicar, superintending 11 monasteries. Release from spiritual agonizing came at last through study of Paul's epistles, especially Romans 1:16-17. He felt secure in the belief that the sinner's hope lay entirely in the grace of God and the redeeming work of Christ, accepted by faith. When the friar Tetzel arrived in Wittenberg to sell indulgences, Luther attacked the practice of granting indulgences. In the usual academic manner, he posted on the door of the castle church, on October 31, 1517, his 95 theses, inviting debate. Copies, in Latin and in German, were widely scattered. . . . Called to Rome, to answer a charge of heresy, he was allowed, through the request of the elector Frederick of Saxony, to meet the papal legate at Augsburg. Refusing to recant, Luther appealed to the pope and to a general council. . . . In 1520 the papal bull *Exsurge Domine* condemning him was publicly burned, together with the canon law. Excommunication followed, and the Emperor Charles V was directed to execute the bull of the pope. At the Diet of Worms, in April, 1521, where Luther remained firm, princes and electors withstood sentence by the emperor; but, to protect the reformer from treachery, his friends seized him as he left Worms, and placed him safely in the Castle of the Wartburg in Thuringia."

Article on Martin Luther, *The Columbia Encyclopedia*.

Published by Columbia University Press, New York.

ECCLESIASTICAL DOMINATION

When Martin Luther began his work as reformer, Europe was dominated by the Catholic Church to a degree that is inconceivable to Americans of the present day. Long had the popes exercised sovereignty in matters spiritual and matters temporal. They made

and unmade kings and emperors. In Luther's time Emperor Charles V was crowned by the pope. The Church was guardian of thought and action in every realm of life. It controlled worship, education, recreation. In its hands were the keys of salvation. Only the baptized member in good standing could get to heaven. All unbaptized individuals, including infants, were consigned to the flames of eternal hell. Only the Church could join in marriage or give honorable burial. The Church alone could interpret the Bible and its teaching must be accepted without question.

Dissent from orthodox belief was heresy and heresy was punished with severity. The Holy Inquisition was founded for the purpose of restraining heresy by persuasion and by terror. To save a man's soul was an act of mercy which justified the means. Torture of heretics was resorted to because it is better that a sinner should burn here than hereafter. The significance of this limitless power wielded by the Inquisition cannot be understood unless we remember that it was regarded as heresy to deny the truth of any doctrine of the Church or to refuse obedience to the ecclesiastical authorities, whether the doctrine dealt with astronomy or physics, geography or geology, medicine or chemistry, education or government. For extent, duration and intensity the reign of terror which everywhere accompanied the Inquisition is unsurpassed in human history.

IN SPITE OF FLAWS

"The great thing Luther did was to break the dominance of the Roman Catholic Church in western Europe. He was not a modern in his interests and sympathies. . . . Conservative and intolerant, he introduced a regime of religious bigotry, for a long time as narrow and as blighting to intellectual growth as Roman Catholicism at its worst. Our ideals of liberty were not his. Nevertheless, with all his medievalism, the modern world owes more to him than to any other. . . . The authority of the Catholic Church had to be destroyed before true liberty could come. And to destroy it was no easy matter. . . . What Luther did—and this it is gives him his supreme title to greatness—was to convince a large part of Europe that religious consolation and the soul's salvation were to be found elsewhere. The rise of Protestantism meant not merely the modification of this or that doctrine, ceremony, custom, but a revolution, where a revolution is hardest of all to achieve—in the sphere of religion. It meant trusting oneself to new

guides and staking one's eternal destiny on untried supports. Only a prophet could lead the way in such a revolution—a prophet aglow with religious enthusiasm, strong in faith, eloquent in speech, endowed with a transcendent gift of leadership. His very conservatism was an indispensable element in Luther's success. . . . But, after all, the overmastering impression upon any one who has followed day by day the course of Luther's life is not the extent of his influence and the reach of his prophetic vision, but the greatness of his personality. Full of faults he was, faults of temper and of taste,—passionate, domineering, obstinate, prejudiced, violent, vituperative, and coarse,—but he was a man through and through,—a man of heroic mold, courageous, strong, masterful, frank, sincere, and generous, as far from petty jealousy and cowardly duplicity as from priggishness and cant. Deadly in earnest, and yet with the rare and saving grace of humor, which guarded him from the danger of taking trivial things too seriously, relieved the strain both for himself and his followers in times of greatest stress, and gave him entrance to the hearts of men the wide world over. Born to rule, though he never held official position, and owing nothing to his station, though he died as he had lived, a mere preacher and professor of theology in a small and out-of-the-way town, he dominated more than half the western world, and the whole of it is changed because he lived.”

ARTHUR CUSHMAN MCGIFFERT, *Martin Luther, The Man and His Work*.
Published by The Century Company, New York.

A PRAYER

“O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek Thee, and find of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy compassion: still to their children be Thou the cloud by day, the fire by night. In our manifold temptations, Thou alone knowest and art ever nigh: in sorrow, Thy pity revives the fainting soul: in our prosperity and ease, it is Thy Spirit only that can wean us from our pride and keep us low. O Thou sole Source of peace and righteousness! take now the veil from every heart; and join us in one communion with Thy prophets and saints who have trusted in Thee, and were not ashamed. Not of our worthiness, but of Thy tender mercy, hear our prayer.”

The Reformation: Seventh Wednesday

46. JUSTIFICATION BY FAITH

The blows of Martin Luther's hammer as he nailed his ninety-five theses to the door of the castle church of Wittenberg on October 31, 1517, sent reverberations down the centuries. This dramatic invitation to debate the prevailing practice of selling indulgences by the Church set in motion a sequence of events which changed the course of history.

"The doctrine of indulgences was an ancient belief. Given its classic form by Thomas Aquinas, it asserted that true penance involved contrition, confession and satisfaction. This latter element in a proper repentance did not indeed work release from the eternal condemnation deserved by sin. That pardon God alone can give. But the evil effects of sin upon character—the temporal consequences—must be repaired by disciplinary good works done in his life or by disciplinary sufferings here or in purgatory. Yet these good works need not be performed by the sinner himself. The Church had a treasury of good works, filled by the merits of Christ and of the saints, from which transfer can be made by the properly constituted priesthood, and especially by the pope, to the needy sinner. This transfer is effected by an indulgence, granted on such terms as those having a right to bestow it may impose, but usually on condition of the performance of some meritorious work like a pilgrimage, prayers at some place of special sanctity or during some propitious season, or a money contribution for a worthy cause such as the building of a church or a war against unbelievers. . . . Indulgences came to be a large source from which the papal treasury was filled. . . . In Germany, Archbishop Albrecht of Mainz obtained the right of sale for the territories of Mainz, Magdeburg and Brandenburg, and employed as his representative an experienced agent, Johann Tetzel. Tetzel was a thoroughly worldly and avaricious product of this great abuse. A speaker of much popular effectiveness and intent on the largest possible sales, he pictured the benefits of indulgences for the living in the most crass and external fashion, and declared regarding the dead, that as soon as the money rang in the chest, the soul sprang heavenward out of purgatorial fires."

THE NINETY-FIVE THESES

This spiritual exploitation seemed insufferable to Martin Luther and he proceeded to post his ninety-five theses. "The theses are not a reasoned treatise; they are the work of a man who wishes to drive his meaning into the minds of his readers by repeated blows. They are ninety-five sledgehammer strokes delivered at the grossest ecclesiastical abuse of the age. . . . The theses made a great impression far and wide. The speed with which they got into circulation was, for the age, unprecedented. They were read and known over the great part of Germany within a fortnight after they were published. . . . This was no doubt due, as Luther said, to the dislike that so many people had for the Indulgence. But the boldness of the thoughts, and the clear, trenchant language, which Luther knew so well how to use, had their effect. . . .

"Meanwhile one theologian, John Eck, formerly a personal friend of Luther's, a theological professor in Ingolstadt, had been carefully studying the theses, and with increasing dislike. . . . He saw that the theses were based on principles which would justify the opinions of John Huss, and that if carried out they would destroy the whole mediaeval conception of the supernatural powers of the clergy, and the dominion over the laity which the gifts supposed to be bestowed in ordination gave them. . . . The Leipzig Disputation, as it is called, is one of the most important episodes in the history of the Reformation. It brought the two German champions face to face. Eck so forced the discussion that it became plain that Luther's Augustinian theology led him much further than he had at first believed, and really involved much more than a protest against some prominent abuses in the mediaeval Church. . . . The debate which lasted five days was confined almost exclusively to the question relating to the supremacy of the Pope over the Catholic Church of Christ."

THOMAS M. LINDSAY, *Luther and The German Reformation.*

Published by T. and T. Clark, Edinburgh.

THE ENLIGHTENED CONSCIENCE

"Eck repeatedly protested that he held all his opinions subject to correction by the ecclesiastical authorities, but Luther avowed submission to no one. Only to the clear teaching of the divine word would he bow, and he would read it with his own and not

with other men's eyes . . . when the decision of a council was cited against him, he declined to be bound by it, and took his stand upon the sole authority of the Scriptures. But even this was not final. The Bible itself, he maintained, has to be used with discrimination, for parts of it do not teach Christian truth. He really substituted for all external authorities the enlightened conscience of the individual Christian. The Bible he read for himself and admitted the claim of no council or body of men to read it for him. This, in principle, though he never fully realized it, and seldom acted upon it, meant the right of private judgment in religious things, and in it lay the promise of a new age. It was not skepticism or indifference to religion that enabled Luther thus to stand upon his own feet. Rather it was the vividness of his religious experience, making him sure of acceptance with God. Because of this he found it possible to dispense with the traditional authorities."

ARTHUR CUSHMAN MCGIFFERT, *Martin Luther: The Man and His Work*.

Published by The Century Company, New York.

JUSTIFICATION BY FAITH

"The Bible was but little read. Luther himself was nearly twenty and a bachelor of arts before he had ever seen a copy of the Scriptures. . . . In his struggles Luther reached the conclusion that some medium was necessary by means of which a man was to lay hold of and appropriate to himself a perfect righteousness. That medium, according to St. Paul, he discovered to be faith, the act of commitment of oneself to Christ, by which he is assured of that of which he most of all wants to be assured. The great cardinal principle with Luther was the divine assurance of pardon and reconciliation with God. The Reformation of the sixteenth century began when, in this pious monk, the soul demanding assurance of salvation found it in the gratuitous justification of the sinner before God. Luther never speaks more frequently of anything than of the change which took place within him when he grasped the significance of salvation by grace, when he learned once for all that assurance and peace come not as the result of man's works, but as an expression of the divine benignity. The attempt to commend himself to God by means of austerities only saddened him, but when he once apprehended the meaning of the words of Paul, 'Therefore being justified by faith,' he rejoiced in

the freedom wherewith Christ doth make men free. . . . When once he grasped the evangelical conception of the forgiveness of sins, he swept away the barriers between man and the free sovereign grace of God which the medieval Church had so elaborately constructed. . . . In his religious struggles Luther proclaimed a declaration of the independence of the human mind and soul from the bondage of human authority. Hitherto, in the medieval Church, the minister of Christ had been enthroned in awful isolation beyond the reach of his brethren in the same faith."

DAVID H. BAUSLIN, *The Lutheran Movement of the Sixteenth Century*.
Published by the Lutheran Publication Society, Philadelphia.

PRODIGIOUS ENERGY

Professor McGiffert, in referring to the effects of the momentous debate at Leipsic upon Luther, writes: "He always had an uncommonly vivid sense of fulfilling the divine will in everything he undertook. Now the conviction dominated him more completely than ever. Henceforth he believed himself one of God's chosen instruments, called to carry on the labors of the great leaders who had fought and fallen in earlier days. Martyrdom he was in constant expectation of, looking forward to the fate that had overtaken so many. But he was inspired rather than oppressed by the thought, and rejoiced in the opportunity to suffer as they had suffered. . . .

"The months succeeding the Leipsic disputation were very busy ones. His mental powers were at their height and he worked to the very limit of his strength. He was more active with his pen than ever, continually sending pamphlets to the press and occasionally books of considerable bulk. The titles of his publications for the year 1519 number nearly thirty, many of them to be sure only sermons or brief tracts, but among them two large Scripture commentaries and a sizeable book on the power of the pope. In one of his letters he complained of his inability to publish as rapidly as he wished because of the limitations of the printing office, and a little later informed a friend that he kept three presses going all the time."

ARTHUR CUSHMAN MCGIFFERT, *Martin Luther: The Man and His Work*.
Published by The Century Company, New York.

The Reformation: Seventh Thursday

47. DEFIANCE OF POPE AND EMPEROR

"Expect anything of me except flight or recantation. I will not flee, much less recant. So may the Lord Jesus strengthen me."

LUTHER, in a letter to Spalatin on December 21, 1520.

BURNING THE POPE'S BULL

"It is scarcely possible for us . . . to understand the thrill that went through all Germany, and indeed all Europe, when the news sped that a poor monk had burnt the Pope's Bull. It was not the first time that a Bull had been burnt, but the burners had been great monarchs, with trained armies and a devoted people behind them, while in this case it was a monk with nothing but his manhood to back him. It meant that a new world had come into being, and that the individual human soul had found its own worth."

THOMAS M. LINDSAY, *Luther and the German Reformation*.

Published by T. and T. Clark, Edinburgh.

BEFORE THE EMPEROR

"Few moments in history have been at once so dramatic and so decisive as that in which Luther appeared before the Emperor and Diet at Worms. In the greatness of the tribunal, of the accused, and of the issues involved, nothing is lacking to impress a thoughtful mind. In the foreground of the assembly sat the young Emperor, on whose brows were united the vast, if shadowy, pretensions to Roman dominion and the weight of actual sovereignty over a large congeries of powerful states. Around him were the great princes of the realm, spiritual and temporal, and the representatives of the Free Cities of Germany. The nuncios, representing the supreme power of the Church, were conspicuous by their absence; the Pope would not even hear the rebel in his own defense. The son of peasants now stood before the son of Caesars: the poor and till lately obscure monk before a body professing to represent the official voice of united Christendom. To challenge an infamous death was the least part of his courage: to set up his own individual belief and conscience against the deliberate, ancient,

almost universal opinion of mankind required an audacity no less than sublime. And how much depended on his answer! The stake he played for was not his own life, nor even the triumph of this religion or of that: it was the cause of human progress. The system against which he protested had become the enemy of progress and of reason: the Church had become hopelessly corrupt and had sought to bind the human mind in fetters, stamping out in blood all struggles for freedom and light. Hitherto her efforts had been successful: the Waldenses had perished; Wicliffe had spoken and Huss had died in vain. But now the times were ripe for a revolution; men only needed the leader to show them the way."

PRESERVED SMITH, *The Life and Letters of Martin Luther*.

Published by Houghton Mifflin Company, Boston.

LUTHER REFUSES TO RECENT

The Emperor directed his spokesman to demand a simple yes or no from Luther: would he recant? "Luther had at last come to the parting of the ways in the face of the issue thus stated between a faith based on tradition and corporate authority and a faith based on individual conviction. The hour of destiny had come and with it the man. He uttered only a single, though very involved sentence. But this utterance was to prove the most fateful in modern religious history. It involved not merely a reformation, but a revolution of the mediaeval Church.

'Since, therefore, your majesty and your lordships desire a simple answer, I will give you one straight to the point and without (intentional) offence. Unless I am convinced by the testimony of Scripture, or by an evident reason—for I confide neither in the Pope nor a Council alone, since it is certain that they have often erred and contradicted themselves—I am held fast by the Scriptures adduced by me, and my conscience is taken captive by God's Word, and I neither can nor will revoke anything, seeing that it is not safe or right to act against conscience. God help me. Amen.'

"This deliberate declaration decisively frustrated the attempt to extract from him even a partial retraction. It created a profound

sensation. . . . Outside he was greeted by the Spanish guards with the cry, "To the fire with him!" Luther and his adherents on the other hand, appeared in exalted mood and passed on with uplifted hands after the old German fashion of celebrating a victory. . . . This victory did not consist merely in the fact that Luther had faced unflinchingly the majesty and might of the empire. Its significance lies rather in the fact that he had dared to challenge an even greater power to which a large part of Christendom as well as the empire owed allegiance, to pit an individual conviction against the principle of corporate infallibility which the Roman Church embodied and had implacably maintained against both sect and individual. To challenge this principle had hitherto been equivalent to challenging Christianity itself. And this was the audacious thing that Luther had ventured to do. . . . It was indescribably daring, superlatively heroic."

JAMES MACKINNON, *Luther and the Reformation*.
Published by Longmans, Green, and Co., Ltd., New York.

LIVED AS AN OUTLAW

During the last twenty-five years of his life Martin Luther was an outlaw, with the sentence of death continuously hovering over his head. As he was leaving Worms he was taken friendly captive by his friend the Elector of Saxony and hidden for ten months in his castle at the Wartburg. "Far and away the most important fruit of Luther's stay at the Wartburg was his translation of the New Testament. . . . Though his was not the first German Bible, it soon won its way to general favor and crowded all others out of use. . . . Luther translated his New Testament direct from the Greek, and his Old Testament from the Hebrew. . . . He had a command of idiomatic, racy, colloquial German seldom equaled and never surpassed, and he undertook to make the Bible really a German book. . . . Thus the reformer's enforced retirement bore rich fruit. Set aside from his active work as leader of the Reformation, he employed the quiet weeks of winter solitude in the lonely castle in a stupendous task, which, had he done nothing else, would alone have won for him the lasting gratitude of his native land."

ARTHUR CUSHMAN MCGIFFERT, *Martin Luther: The Man and His Work*.
Published by The Century Company, New York.

A PRAYER OF AFFIRMATION

A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of darkness grim,
We tremble not for Him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever.

The Reformation: Seventh Friday

48. LUTHERANISM

While Luther was thus spending his days of enforced seclusion, his followers in Wittenberg and elsewhere had taken the reins in their own hands and were restoring to precipitous and extreme action. "Luther, from his retreat at the Wartburg, had not been unobservant of the turmoil; and now, in March, 1522, in spite of the personal peril which such a step involved, he determined to abandon all concealment and return to Wittenberg. No clearer demonstration of his power as a leader of men could have been given than what followed. By eight days of preaching he altered the whole situation. . . . But the first division in the anti-Roman forces had taken place—a division that was doubtless unavoidable, but was none the less ominous. There were now a radical and a conservative wing among the opponents of Rome, and Luther had chosen the conservative side."

WILLISTON WALKER, *The Reformation*.

Published by Charles Scribner's Sons, New York.

THE MOVEMENT SPREADS

"Luther himself went back to the Augustinian convent and resumed his monk's dress. The university classes were again crowded. . . . As soon as Wittenberg was pacified, Luther was asked to make preaching tours through towns mostly in Electoral Saxony. . . . During the months which had elapsed since the Diet of Worms, and while the fever of the reform movement was spreading itself over the land, Germany had been watching with much patience the gradual establishment of . . . a permanent Imperial Council. . . . The new Pope demanded the enforcement of the Bull of his predecessor and of the Edict of Worms against Luther. The legate brought his requests before the Diet which met at Nurnberg at the close of 1522. The Diet was in no mood to grant his demands. Germany had abundant grievances against Rome, and Luther had voiced these more effectually than any other person. They could not burn him and then proceed to demand the very thing for which he had been condemned. Besides, the princes felt sure that the land would be plunged into civil war if the Edict of Worms were carried out. . . . We find, after this

Diet of 1523, a silent, widespreading movement going on all over Germany. There was no concerted action, no plan of operation, no active incitement, but everywhere evangelical preachers appeared and congregations were formed. These preachers were for the most part monks who had left the cloister—Augustinians in largest number, but also Benedictines, Franciscans, and even Dominicans. . . . The movement was so universal in all German-speaking lands, so silent, so natural, that Ranke can compare it to nothing else save the warm rays of the spring sun quickening and making sprout the seed which has lain 'happed' in a tilled and sown field."

THOMAS M. LINDSAY, *Luther and the German Reformation*.
Published by T. and T. Clark, Edinburgh.

BLOTS WHICH SMEAR

Luther was a truly great man, but an exalted spirit with terrible blots which smear his record. In his character were reflected the extremes of good and evil. His attitudes and actions during the Peasants' War now appear inexcusable. "He called upon the rulers, to whom God had intrusted the sword for the punishment of the wicked, to put down the warring rebels with a stern hand. They were public enemies, and, like mad dogs, were to be killed without mercy. He even went so far in the vehemence of his wrath as to declare that if any ruler, actuated with the desire of doing God's will in the matter, died in the attempt to suppress the uprising, he was a true martyr and entitled to eternal bliss, while the warring peasant was doomed to hell. . . . Luther was so absorbed in religion that he failed adequately to realize the social and economic evils of the day, and his calling and associations had been such as to give him sympathy with the middle rather than with the lower classes of society, with the bourgeoisie rather than with the proletariat and peasantry. . . . The fact remains, lament it as many may, that Luther was a religious, not a social, reformer."

ARTHUR CUSHMAN MCGIFFERT, *Martin Luther: The Man and His Work*.
Published by The Century Company, New York.

SOMETIMES FAILED TO RISE ABOVE

Luther likewise brought upon himself deserved condemnation for the sorry part he played in relation to the bigamy of Philip,

Landgrave of Hesse, for many years the outstanding political defender of Protestantism. He counselled bigamy in preference to divorce, with the urgent admonition that his advice be guarded with the utmost secrecy. When the scandal broke, he maintained a defiant and unrepentant attitude.

In a coarse and vulgar age, he was often coarse and vulgar. "If Luther's life was pure, his words certainly were not so at all times. It strikes the modern readers with no less than astonishment, almost with horror, to find the great moralist's private talk with his guests and children, his lectures to the students, even his sermons, thickly interlarded with words, expressions, and stories, such as today are confined to the frequenters of the lowest bar-rooms. The only justification for this is to be found in the universal practice of the day. Not only was the popular literature of the time unspeakably filthy, but the conversation of the best society had a liberty exceeding that of the men and women of Shakespeare's plays. . . . Margaret of Navarre, one of the most devout and refined women of the sixteenth century, wrote a series of stories that no decent women can now read with pleasure. . . . With all possible excuses allowed in extenuation of the Wittenberg professor's talk, it is to be regretted that he did not rise above the level of his age."

PRESERVED SMITH, *The Life and Letters of Martin Luther*.
Published by Houghton Mifflin Company, Boston.

PROPHET OF GOD

"It is difficult to measure the greatness of the work accomplished by Luther. He was a religious genius and an intellectual giant. He left his impress on the age, and moulded the history of the future as no other man had done in the sphere of religion and religious thought since Augustine and Paul. . . . He was vastly more than a reformer. . . . He was a prophet with the message that the times were fitted and ready to receive. He derived this message . . . from his own wrestlings with the problem of sin and salvation, as this problem presented itself in his personal experience. . . . What stamps him as the prophet is the fact that he made this experience the factor of a religious revolution. Out of this experience he gave to his age a characteristic conception of the Christian religion as something inward, spiritual, which pro-

foundly modified the current ecclesiastic conception of it, and evolved in a great emancipation movement for the individual, the Church, and even the State. . . . He is the master spirit of the movement. . . . The secret of it seems to lie in the reality of his faith and the might of his prayers. . . . Prayer, as well as the Word, is his unfailing refuge against the satanic agents who faced him on every hand. Mighty and persistent is his wrestling with God in his hours of trial. . . . If Luther did nothing else, he at least shook the whole of Western Christendom out of its spiritual torpor. He ultimately compelled even the degenerate Roman Curia to face in earnest the problem of at least a counter-Reformation. Indirectly, in fact, he became the reformer of the Roman Catholic Church."

JAMES MACKINNON, *Luther and the Reformation*.
Published by Longmans, Green and Company, New York.

A PRAYER

"O Thou Who alone art Good, we seek the healing touch of Thy holy presence in our lives. For all of us have sinned and come short of the glory with which Thou didst endow us. Humbly believing that we were created in Thy image, we are driven to despair by what we see ourselves doing, hear ourselves saying, and know ourselves to be. Humbly believing that Thou art the One in whom we live and move and have our being, we none-the-less find ourselves living life as though it were a purely private possession, governed simply by our own desires. Vouchsafe us new and renewed visions of the glory of Thy Goodness, Thy Power, and Thy Love! Grant us eyes to see beyond the sky, clouded as it now is with the darkness of human sin, the silent and majestic wheeling of the Universe according to Thy Will and Thy Law. As we till the earth and work the mines with new vigor that our wills may be done on earth, remind us of Thy slow, silent, sure forces which make growth and creation possible. Keep us ever humbly mindful of the fact that Thou art the Author and Finisher of Life."

HAROLD BOSLEY.

The Reformation: Seventh Saturday

49. JOHN CALVIN

The chief events of his life may be thus summarized: "John Calvin, 1509-1564, French Protestant Reformer, born Noyon, Picardy. . . . After student years in Paris, Calvin in 1527 became curé of St. Martin de Matheville; in 1529, of Pont l'Eveque, near Noyon. Then at his father's instance, he turned to the study of law at Orleans and Bourges. Again in Paris in 1531, he gave himself to studies of the classics and of Hebrew and read the Greek New Testament. . . . A gradual change of views in the direction of the doctrines of the Reformers culminated in a 'sudden conversion,' 1533, when he became an avowed partisan of the Reformation. . . . In Basel, in 1536, he completed his masterly *Institutes of the Christian Religion*, an epoch-making book. About to pass through Geneva, Calvin was prevailed upon by Farel to stay there. But the reforms undertaken by the two were so extreme that both had to leave the city in 1538. From Strasbourg, where he became widely known through his work as pastor and professor of theology, Calvin was delegated to the diets at Worms and Regensburg. Insistently besought by Geneva to return, he in 1541 instituted changes in government and discipline which made the city an example of moral and social reform with a code which had wide influence on the modern social order."

Article on Calvin, *The Columbia Encyclopedia*.
Published by Columbia University Press, New York.

THREE THINGS FOR GENEVA

"Calvin did three things for Geneva, all of which went far beyond its walls. He gave its Church a trained and tested ministry, its homes an educated people who could give a reason for their faith, and to the whole city an heroic soul which enabled the little town to stand forth as the Citadel and City of Refuge for the oppressed Protestants of Europe."

THOMAS M. LINDSAY, *A History of the Reformation*.
Published by T. and T. Clark, Edinburgh.

DISCIPLINE

"To understand the fightings and fears and final victory of Calvin in Geneva, it is necessary to remember what he was aiming

at. He was not attempting, as is often suggested, to make himself the personal dictator of the city. Nor was he trying to unite Church and State in an ecclesiastic absolutism. What he was trying to do was to make Geneva a city in which the Word of God should be the ultimate authority in matters of morals as of belief. This meant, of course, a rigid discipline, and a discipline in which the Church must play a very important part, but not a regime in which either Church or State could lose its identity or allow its functions to be swallowed up. Calvin's political theory closely approximates that of Hildebrand, with the authority of the Bible replacing the power of the papacy. He conceived of Church and State as two separate and distinct institutions, but he placed the Church above the State. . . . It was the duty of the State, Calvin thought, to use its power—if need be, its sword-bearing arm—to enforce moral living and sound doctrine. But it was to do this always according to the direction of the Word of God, and it was the prerogative of the Church to interpret the Word and will of God. The Geneva theocracy may more properly be called a *bibliocracy*, for it was upon the Scriptures (and by implication upon Calvin's interpretation of the Scriptures) that the whole structure rested."

GEORGIA HARKNESS, *John Calvin: The Man and His Ethics*.

Published by Henry Holt and Company, New York.

A LEGAL AND JURIDICAL SPIRIT

"The age of Calvin was also the age of Machiavelli and Machiavelli, not Christ, was the ruler of those who ruled. Moreover, in judging his disciplinary system, we must bear in mind the widespread demoralisation of the Church as well as the State in the early sixteenth century. His discipline was a natural and a very needful reaction from the prevalent moral declension of both. It is, in fact, to his honour that he should have set himself to effect a radical reform of morals as well as of doctrine, and should have so resolutely insisted on its realisation. . . .

"On the other hand, the spirit and method of this otherwise laudable and necessary regime are open to grave objection. Its spirit is unduly puritanic. It tended to nurture a narrow formalism, to ascribe an artificial religious value to things indifferent or innocent in themselves, to cramp individual liberty by a rigid legalism, to narrow it to the measure of the puritan formalist and breed the

Pharisee. . . . 'The Calvinist discipline was not inspired by the charity, the patience distinctive of the Gospel. It was impressed by a legalist and juridical spirit, which is more the spirit of Moses than the spirit of Jesus Christ, more the spirit of the Old Testament than of the New Covenant.' . . . Sin, or what was regarded as sin, is criminal in the view of the Church as well as the State, and must be punished as such. Hence the punishment of extreme cases of heresy and blasphemy with death, as Servetus and Gruet experienced to their cost. To neglect to attend sermon or sacrament (and sermons were both numerous and lengthy) is a crime. To swear or even to jest is criminal. . . . To criticise a preacher is blasphemy—the preachers reserving a monopoly of criticism to themselves. To dance or wear forbidden finery, to sing a worldly song, to break the Sabbath is to make one liable to both ecclesiastical and civil proceedings."

JAMES MACKINNON, *Calvin and the Reformation*.
Published by Longmans, Green and Company, New York.

AN ENDURING STRUCTURE

By 1556 "Geneva had become, not the city of Calvin's ideal,—that it was never to be,—but a Puritan town, religious, conscientious, strict in supervision of conduct, and efficient in ecclesiastical censures. The work to which he had set his hand on his return in 1541 had been largely accomplished.

"Frail in body, gigantic in intellect, and iron-clad in soul, he laid the stamp of his personality on future Calvinists, and others. He was a man of great faults and great virtues; and these faults and virtues were crystallized into a moral code which after four centuries is still effective in our social order. . . . The sixteenth was a great century. It was the century of Raphael and Michelangelo, of Spenser and Shakespeare, of Erasmus and Rabelais, of Copernicus and Galileo, of Luther and Calvin. Of all the figures that gave greatness to this century, none left a more lasting heritage than Calvin. . . . In Geneva he put together in solid fashion the foundation stones on which a sturdy moral structure could be reared. He did his work so well that the structure still stands, altered but undestroyed. The structure is not faultless. It has rough edges and jagged points, and some of these not even the wear and jostle of four centuries have brought to smoothness.

But it is an enduring structure, and one not wholly lacking in a stern sort of beauty."

GEORGIA HARKNESS, *John Calvin: The Man and His Ethics*.
Published by Henry Holt and Company, New York.

NO CONTINUING CITY

Build now no more with cedar or with stone
What can too easily be overthrown,—
Man's passion still untamed,
His weapons overgrown.
The graceful-towered, the mighty-framed,
Leave these alone.
Hear once again the temple's pride extolled:
The marble and the gold,
Each rafter, column, arch and chiselled gem . . .
The prophet's tearful "O Jerusalem!"
Enough! The bright intangibles shape now
To the clear end preferred.
Let the most viable Word
An all-embracing edifice allow
To the world-soul, and it with life endow.
Too long has Man
Worshipped through race and clan
God relative and God approximate.
Let the One Good, One Great
(Not in this mountain, nor at Jerusalem)
To branching humankind prove the one root, one stem.
—Away with mortar, marble, pride and pity,
Seeing we have here no continuing city.

EDITH LOVEJOY PIERCE, in *The Friend*.

A PRAYER OF AFFIRMATION

"Unless the Lord build the house,
Its builders toil thereon in vain.
Unless the Lord keep the city,
The watchman keeps awake in vain."

Psalm 127:1, An American Translation.

The Reformation: Eighth Sunday

50. CALVINISM

"It requires fifty-nine quarto volumes to contain the 'Works of John Calvin.' . . . Astonishing for their mere mass, these 'works' are still more astonishing for their quality. They are written in the best Latin of their day, elevated, crisp, energetic, eloquent with the eloquence of an earnest and sober spirit; or in a French which was a factor of importance in the creation of a worthy French prose for the discussion of serious themes. . . . At the head of the list of his writing stands, of course, his great dogmatic treatise—the 'Institutes of the Christian Religion.' In a very literal sense this book may indeed be called his life-work . . . throughout nearly a quarter of a century, Calvin was continually busy with it, revising, expanding, readjusting it. . . . By it was given to perplexed, hard-bested Protestantism an adequate positive programme for its Reformation. . . . Second only to the service he rendered by his 'Institutes' was the service Calvin rendered by his expositions of Scripture. These fill more than thirty volumes of his collected works. . . . Calvin was the great letter-writer of the Reformation age. About four thousand of his letters have come down to us, some of them almost of the dimensions of treatises, many of them practically theological tractates, but many of them also of the most intimate character in which he pours out his heart."

BENJAMIN BRECKINRIDGE WARFIELD, *Calvin and Calvinism*.
Published by Oxford University Press, New York.

THE BIBLICAL THEOLOGIAN

"He is pre-eminently the Biblical theologian of the Reformation period. . . . For him the fact 'It is written' is sufficient to settle any point in question. His view of the Word as the infallible voice of God precluded the free exercise of the critical faculty. . . . He understands literally the story of the creation of the world and man as related in Genesis. . . . Primeval man was thus created in 'a state of integrity,' of 'perfect rectitude' both in intelligence and will. He had only to persevere in order to remain in this state. But Adam by the misuse of his will fell and thereby

ruined and corrupted not only his originally good nature but all his posterity. The beginning of man's history is thus the beginning of a descent, not an ascent. The theory is based on the mythical story of the creation, which Calvin, with his age, naturally accepts as historical, and which conditions his doctrine of man and his salvation. . . . He starts with a very pessimistic view of human nature. . . . The fall was the result of an act of disobedience, the revolt against God, springing from unbelief, infidelity. It dishonoured God, brought death and moral ruin not only on Adam but on the whole human race. And Adam not only corrupted his posterity in corrupting himself but made it the participant of his guilt. The curse of God descended on both alike. . . . This corruption of our nature is so complete that with good reason 'we are damnable before God.' Human nature is in consequence, he holds with Luther, absolutely and actively bad, completely dominated by evil. It is naturally vicious. It follows that, like Luther, he depreciates reason and denies the freedom of the will. . . . Calvin's God is too much the jealous anthropomorphic God of the Old Testament."

JAMES MACKINNON, *Calvin and the Reformation*.
Published by Longmans, Green and Company, New York.

THE GOD OF CALVIN

"Foremost in Calvin's system was his emphasis on the great thought of God. His sovereignty extends over all persons and events from eternity to eternity. His will is the ground of all that exists. His glory is the object of all the created universe. He is the sole source of all good everywhere, and in obedience to Him alone is human society or individual action rightly ordered. His honour is the first object of jealous maintenance by the magistrate, or of regard by the citizen. Good laws are but the embodiment of His will; and complete surrender to Him is man's prime duty and only comfort. His kingly sovereignty, His glorious majesty, His all-perfect and all-controlling will are the highest objects of man's adoration, and the prime concern of all human interest. By His permission kings rule, and for each member of the human race He has an unalterable and supremely wise plan from all eternity. Infinitely transcending the world of created things, in honour, dignity, and power, God touches it, and all human life, at every point

with His righteous law and majestic sway. 'Our very being is nothing else than in subsistence in God alone.' To know Him is the supreme object of human attainment."

WILLISTON WALKER, *John Calvin*.

Published by G. P. Putnam's Sons, New York.

PREDESTINATION

From all this Calvin derives the doctrine of election and predestination in its most extreme form. Only in this way can the believer be fully persuaded that his salvation is entirely due to God and therefore be impelled to bow down in humility before God's glory. In the twenty-first chapter of the third book of the "Institutes" he writes: "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say, he is predestinated either to life or to death. . . . In conformity, therefore, to the clear doctrine of the Scripture, we assert, that by an eternal and immutable counsel, God has once for all determined, both whom he would admit to salvation, and whom he would condemn to destruction."

CALVIN'S CONTRIBUTION

"But while Calvin's system as a whole can no longer command the allegiance it once claimed, its value in the progress of Christian thought is not to be minimised or forgotten. It laid a profound emphasis on Christian intelligence. Its appeal was primarily to the intellect, and it has trained a sturdy race of thinkers on the problems of faith wherever it has gone. . . . Equally significant as an educative force has been its insistence on the individual nature of salvation. A personal relation of each man to God, a definite divine plan for each life, a value for the humblest individual in the God-appointed ordering of the universe, are thoughts which, however justly the social rather than the individual aspects of Christianity are now being emphasized, have demonstrated their worth in Christian history. Yet perhaps the crowning historic significance of Calvinism is to be seen in its

valuation of character. Its conception of the duty to know and to do the will of God, not, indeed, as a means of salvation, but as that for which we are elected to life, and as the only fitting tribute to the 'honour of God' which we are bound to maintain, has made of the Calvinist always a representative of a strenuous morality. In this respect Calvin's system has been like a tonic in the blood, and its educative effects are to be traced in the lands in which it has held sway even among those who have departed widely from his habit of thought. The spiritual indebtedness of western Europe and of North America to the educative influence of Calvin's theology is well-nigh measureless."

WILLISTON WALKER, *John Calvin*.

Published by G. P. Putnam's Sons, New York.

CALVIN'S VIRTUES

"In surveying Calvin's life and personal traits we saw certain virtues repeatedly exemplified; reverence, chastity, sobriety, frugality, industry, honesty. These are not the only Calvinistic virtues, or the only middle class virtues. But these were the dominant Puritan virtues, and through Puritanism they became the dominant virtues of middle class America. To fear God and keep the sabbath; to shun scandal and do a sober, honest day's work; to live simply, invest shrewdly and put by for a rainy day—this to many a 'substantial' citizen still sums up the whole duty of man. . . . There is no doubt that Calvin himself was an unusually hard-working person who prized highly the virtue of industry. . . . But one must seek diligently to find references to the sin of idleness, or praise for the virtue of toil. . . . I believe that the explanation is to be found mainly in Calvin's theology. God is the sovereign Lord of all. God dispenses riches and poverty as he will. It is not man's merit, nor man's toil, that gets a person riches. Rather, it is God's grace. Some get riches as an evidence of God's favor. Some get them in order to furnish, by their punishment, an awful example to the wicked of the sin of avarice. But both the giving and withholding of riches are in God's hand. . . . We have seen how Calvin tried to curb man's natural appetite for self-indulgence and material possessions by an appeal to religion and moral idealism. No man ever labored more zealously to stem the tide of economic materialism."

GEORGIA HARKNESS, *John Calvin: The Man and His Ethics*.

Published by Henry Holt and Company, New York.

Anabaptists: Eighth Monday

51. ANABAPTISTS

The Anabaptist movement was one of the three wings of the Reformation, along with the Lutheran and the Calvinistic branches. Its spiritual descendents in our own days are the Menonites, Brethren and Baptists. "The term Anabaptist, or Rebaptizer, was applied to the radical wing of the evangelical movement, which insisted on adult baptism as a fundamental principle of primitive Christianity. . . . The Anabaptists held that the Church, as delineated in the New Testament, is a community of believers who have been regenerated by the Holy Spirit and of whose regeneration, as expressed in a personal profession of faith, baptism is the indispensable seal and symbol. This conception both narrowed the Church into a brotherhood of baptized believers and emphasized its separation from the State and the world. It separated them not merely from the mediaeval Church, but from that of the reformers, who not only championed the validity of infant baptism, but included within the Reformed Church all who accepted its creed and maintained communion with it. For the Anabaptists the Church consisted only of the regenerate, and this Church they claimed to be. . . . This narrow association, living in strict obedience to the Gospel or law of Christ, is a self-governing community, exercising an inherent jurisdiction (the power of excommunication and internal regulation) apart from State control or cooperation. . . . The State, as a secular institution, can have no right to legislate or judge in things spiritual. Nor is it permissible to the members of the regenerate community to exercise office in the secular administration, to take oaths, to bear arms, or inflict penalties. . . . Separation from, not compromise with, the world is the inexorable law of the Christian life. Hence the puritanic character of their ethical ideal. In this respect they represent a reaction not only from the degenerate mediaeval Church, but from the Reformation in their dissatisfaction with its failure to achieve the moral regeneration of society."

JAMES MACKINNON, *Luther and the Reformation*.
Published by Longmans, Green and Company, New York.

TWO STRATEGIES

"The radical, or Anabaptist, movement was by no means united and did not manifest uniformly sectarian tendencies. As in the earlier Taborite revolt, two divergent philosophies and strategies were present. Both were revolutionary, seeking a new society rather than a reformed church; both were directed primarily to the proletariat and the peasantry; and both were individualistic and mystical, although with a difference. . . . One tendency came to expression in the Peasants' War (1524-25) and in the effort to establish the kingdom of God in Munster (1533-35). . . . The other, definitely sectarian, tendency appeared first of all among the Swiss Anabaptists. Opposed to all violence and rigoristic in their discipline, they were regarded as enemies of the church and state by both Protestants and Catholics on account of their opposition to the institutional church and their tendency toward communist principles."

H. RICHARD NIEBUHR,

Article on "Sects" in *Encyclopedia of the Social Sciences*.

DRIVEN FROM ZURICH

The men in Zurich who afterward became leaders of the Anabaptist movement were supporters of Zwingli and his reforms. But divergency of conviction soon became irreconcilable. "With the growth of the radical movement and its demand for a separated Church of Christian believers, Zwingli came to attach greater importance to infant baptism. A state-church without it was unthinkable, and without a state-church to sustain the contest the struggle with Rome seemed hopeless. . . . The customary method for the settlement of religious questions at Zurich—a public discussion—was now tried. . . . Strengthened by what they deemed victorious argument, the civil authorities, in January, 1525, ordered all children baptized within eight days. The Anabaptists, whose numbers were rapidly multiplying not only in Zurich but throughout the region, opposed the order with counter-demonstrations. Their leaders were arrested and imprisoned. . . . The Zurich authorities, not without the approval of Zwingli we must believe, were led at last to add death, imprisonment, stripes and banishment, and on January 5, 1527, Felix Manz became the first Anabaptist martyr at Zurich, meeting his death with heroic firm-

ness—a death by drowning, in hideous parody on his doctrine of believers' baptism. . . . Before 1530 had passed no less than two thousand, it is believed, had suffered death in the various countries of central Europe over which they spread—Catholics and Protestants were alike their persecutors.”

WILLISTON WALKER, *The Reformation*.

Published by Charles Scribner's Sons, New York.

MARTYRDOM

“Repressed with an iron hand in Switzerland, they speedily spread throughout southern Germany, the Tyrol, and Austria. . . . These radicals came largely from the lower orders, especially the city artisans; but they were not without a considerable mixture of men of position and education. . . . But persecution everywhere followed them. The Reichstag of Speier, in 1529, called on all in authority, whether Protestant or Catholic, to put them to death. Their leaders fell rapidly. Denk died of the plague in 1527, Hut perished the same year in prison, Hubmaier was burned at Vienna in 1528, strenuously denying the right of the magistrate to interfere in matters of belief, and anticipating by more than a century Roger Williams's doctrine of ‘soul-liberty,’ Blaurock was burned in the Tyrol in 1529, and Huter suffered a like fate in the same land in 1535.”

WILLISTON WALKER.

CONSIDERED DANGEROUSLY RADICAL

“For a full century and more, not only in Switzerland, but all over south Germany, Austria and Moravia, up and down the Rhine and the upper Danube, wherever they were found, Anabaptists had to pay the extreme price for their faith. They were left to rot in prison, broken on the rack, thrown into rivers and lakes, burned at the stake, beheaded and buried alive. To all this terrible butchery the organized church whether Catholic, Lutheran or Calvinistic gave its full assent and assistance. . . . Religious toleration was still an unheard of virtue in the days of Luther and Zwingli. For many years to come men and women were still born into compulsory membership in two equally all embracing and powerful social organizations—one civil, the other ecclesiastical, the state and the church. In neither case was there any choice in

the matter. Disloyalty to the one was treason, to the other heresy; both punishable by death. The Anabaptist doctrine of an independent church was, therefore, considered dangerously radical."

C. HENRY SMITH, *The Story of the Mennonites*.
Published by Mennonite Book Concern, Berne, Indiana.

FAITH OF OUR FATHERS

Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
And blest would be their children's fate,
If they, like them, should die for thee:
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will strive
To win all nations unto thee;
And through the truth that comes from God
Mankind shall then indeed be free:
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith,
We will be true to thee till death.

FREDERICK W. FABER, 1849.

Mennonites: Eighth Tuesday

52. MENNONITES

To Menno Simons must go chief credit for the survival of the Anabaptist movement in the days of crisis following the excesses committed at Munster, under the leadership of its most violent fanatics. "With the fall of Munster, Anabaptist influence in Germany was substantially at an end. . . . In the Netherlands the collapse was far less complete, and that the Anabaptist cause was there rescued was due to the pacific teachings, devoted character and organizing ability of Menno Simons—the restorer of Anabaptism.

WILLISTON WALKER.

MENNO SIMONS

"Menno Simons, like his contemporary, Martin Luther, was of peasant origin, having been born in 1496 in a little Frisian village called Witmarsum, located a few miles inland from the North Sea coast. Of his early life we know little beyond what he himself has left us in a brief autobiographical sketch written in his later years. Evidently he was early destined for the church, for in his twenty-eighth year he assumed the duties of the priesthood in what was then his father's village Pinjum, a mile or two seaward from his own birthplace. . . . It is known that quite early in his ecclesiastical career he had access to the writings of Luther which were being surreptitiously circulated throughout the Dutch monasteries and among the Dutch priests in spite of every effort on the part of the higher state and church authorities to suppress them. . . . At Bolsward, not far from Witmarsum, a group of some three hundred Anabaptists, men, women and children, somewhat tainted with the revolutionary theories of Munster, had taken refuge in an old cloister where they were attacked by a small force which had been sent against them by the Provincial governor. These poor deluded enthusiasts took up arms in self defence, but were soon overpowered and most of them, including Menno's own brother, were put to the sword. . . .

"This catastrophe, occurring almost at his own door, and claiming a member of his own family, made a profound impres-

sion upon the future leader of the Dutch Anabaptists. The courage of these men and women, who, although in error, dared to face death itself for their convictions disturbed his ease loving conscience; while the need to combat the very errors that were at the bottom of their undoing appealed strongly to his sense of responsibility for the welfare of the weak and erring. . . .

"Menno Simons was now ready for the final step. In the month of January of 1536, he laid down his priestly office, renounced the Catholic church, shut the door on a brilliant career, a life of ease and pleasure; and deliberately chose instead a life of uncertainty, misery, and poverty, constantly threatened with imprisonment, persecution, and death; but at the same time a life of loyalty to his convictions and great service to his fellow men; and of peace with his God. . . . He deliberately chose the way of the cross. For the rest of his days he remained an outlaw, and with his wife and children a wanderer upon the face of the earth, a reward upon his head. . . .

"This converted parish priest, it will thus be observed, arrived at his conclusions and convictions through a gradual process, by his own volition, and as a result of an independent study of the Scriptures. He was not swept from his mooring by the enthusiasm of a great popular uprising. He seemingly had every reason to remain within his church, and none to withdraw from it—except one, his conscience. In a way he typified the whole Anabaptist movement. Anabaptism, as we know, was not merely the reappearance of earlier evangelical sects, but rather a spontaneous religious movement among the common people having its source in a widely read Bible, newly turned into the vernacular."

C. HENRY SMITH, *The Story of the Mennonites*.

Published by the Mennonite Book Concern, Berne, Indiana.

THE MENNONITE CHURCH

"For nearly twenty-five years Menno Simons traveled from place to place in Holland, Frisia, and Northwestern Germany, preaching to the dispirited Anabaptist communities. He organized them into a simple brotherly association known as the Mennonite church. These early Mennonites agreed to the following views and practices: (1) the need of personal conversion and of adult baptism as its sign and seal; (2) denial of the guilt of orig-

Baptists: Eighth Wednesday

53. THE BAPTISTS

"The immediate spiritual ancestors of the Baptists were the Mennonites. . . . Their virtues, and the simplicity of their teaching, won favor for the Mennonites through a large part of the Continent of Europe. . . . From time to time, companies of these Mennonites found their way to England. We find traces of them early in the reign of Henry VIII. . . . In England, these people were seldom or never called Mennonites, but Anabaptists. They remained, to all appearance, a separate people, not making any considerable impression on the English. . . . There is no trustworthy account of Anabaptist churches composed of Englishmen during that period. . . .

"While the Mennonites who fled to England made few converts of Englishmen, some of the Englishmen who in turn fled to Holland were there converted by Mennonites. The English Separatists were that branch of the Puritan party which despaired of the reformation of the Church of England and sought to organize the faithful in the true Church. One of their outstanding leaders was the Reverend John Smyth, a fellow of Christ's College, Cambridge. Persecution became more and more sharp, and about 1606 Smyth and most of his Gainsborough people emigrated to Holland and settled at Amsterdam, where Smyth continued his ministry and at the same time supported himself by the practice of medicine. A year later the Scrooby group followed this example, but after a brief stay at Amsterdam settled at Leyden. It was this latter group, reenforced by others who had not left England, that some years later became the Pilgrims of Plymouth."

HENRY C. VEEDER, *The Baptists*.

Published by Baker and Taylor Company, New York.

ROGER WILLIAMS

"The accession of Charles I in 1625 and the rigor with which that monarch's favorite, Archbishop Laud, pursued heresies and heretics, proved a turning point in the hitherto peaceful life of young Williams. In Cambridgeshire he had come in contact with the novel tenets of the Anabaptists and the Mennonites. As a

result, he was soon in active opposition to the Established Church. . . . He became a Separatist, and his separatism not only made his stay in England impossible, but developed other features that brought him into conflict with the New England Puritans almost as soon as he landed at Nastasket.

"Personally known to Winthrop as a man of great ability, brilliant, eloquent, deeply religious, Williams was invited without delay to preach in Boston. To the amazement of everyone, the invitation was rejected and the welcoming elders were told that until the Massachusetts Bay colonists made public confession of their sin in adhering to and not separating from the Established Church of England, he, Roger Williams, must refuse to preach for them. The reverberations from this bombshell had scarcely died away when Williams took the Puritan conservatives to task for having passed a law giving to the civil authorities the right to punish infractions of the First Table of the Ten Commandments. In so doing the liberty of the individual conscience to act for itself in its own domain was being invaded. The four commandments in the First Table of the Decalog, argued Williams, deal with the relationship between God and man, and are thus outside the sphere of civil government. They are laws of religion as distinguished from laws of morality—and religion must be free."

CLIFFORD SMYTH, *Roger Williams and the Fight for Religious Freedom.*

Published by Funk & Wagnalls Company, New York.

FOUR CARDINAL POINTS

"In Williams' creed were four cardinal points. First was the doctrine that 'persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus.' From this simple declaration it followed that 'no one should be bound to worship or to maintain a worship against his own consent.' Williams' third principle was that church and state should be separated. . . . Finally, the civil magistrate was not to interfere at all in matters of conscience; 'his power extends only to the bodies and goods of men.' Thus the ferment which produced Puritanism produced also the inquiring mind that denied the essential doctrine of all dogmatic faiths—universal conformity."

CHARLES A. BEARD and MARY R. BEARD, *The Rise of American Civilization.*

Published by The Macmillan Company, New York.

CONTROVERSY

"... During his five years' sojourn in New England, Mr. Williams clashed with the Bay authorities on more than a dozen major questions that were of fundamental importance to the theocratic colony. The controversies involved questions both of polity and principles. Their differences were in essence threefold: in church polity the Bay colony was independent, non-Separatist, congregational Puritan; he had become a rigid and extreme Separatist. The Bay was for a union of church and state with the church in authority; he was for complete severance of church and civil state with the church subordinate in civil things. The Bay was a theocracy and an oligarchy; he upheld the sovereignty of the people and the rights of man and 'right reason.'"

JAMES ERNST, *Roger Williams*.

Published by The Macmillan Company, New York.

BANISHED

Finally Roger Williams was brought to trial and sentenced to banishment. An armed force was sent to arrest him and deport him to England. A private warning from his friend Governor Winthrop enabled him to escape. "After fourteen weeks of wandering, during which he says he did not know 'what bread or bed did mean,' Williams found hospitality among the Indians and in the late summer of 1636 purchased from them a plot of ground at the mouth of the Mohassuck River where he founded the town of Providence. Shortly afterward these lands were reconveyed to his companions, for it was not long until a considerable number of his followers had found their way thither. . . .

"One of the accusations which had been lodged against Roger Williams at Salem was that he was inclined toward Anabaptist views, but there is no evidence that he was a Baptist at this time. In 1638 a church was formed at Providence, made up of rebaptized members. A Mr. Holliman who had been a member of the Salem church was selected to rebaptize Williams, and then Williams rebaptized Holliman and ten others. Thus was formed the first Baptist church in America. . . .

"In 1644 Roger Williams was sent to England to secure authorization from the Puritan authorities for the Narragansett settlers to form a government. Three years later (1647) it was

organized—embodying the principles advocated by Roger Williams—separation of church and state—no church membership qualification required for voters, while every man was to be protected in the ‘peaceful and quiet enjoyment of lawful right and liberty,’ ‘notwithstanding our different consciences touching the truth as it is in Jesus.’”

WILLIAM WARREN SWEET, *The Story of Religion in America*.
Published by Harper and Brothers, New York.

A REBEL

Roger Williams died sometime between January and May of 1683. “He lived and dreamed in a future he was not to see, impatient to bring to men a heaven they were unready for. And because they were unready they could not understand the grounds of his hope, and not understanding they were puzzled and angry and cast him out to dream his dreams in the wilderness. . . . A humane and liberal spirit, he was groping for a social order more generous than any theocracy—that would satisfy the aspirations of men for a catholic fellowship, greater than sect or church, village or nation, embracing all races and creeds, bringing together the sundered societies of men in a common spirit of good will. Roger Williams was the most provocative figure thrown upon the Massachusetts shores by the upheaval in England, the one original thinker amongst a number of capable social architects. . . . He was the ‘first rebel against the divine church-order established in the wilderness,’ as Cotton Mather rightly reported. But he was very much more than that; he was a rebel against all the stupidities that interposed a barrier betwixt men and the fellowship of their dreams.”

VERNON L. PARRINGTON, *Main Currents in American Thought*.
Published by Harcourt, Brace and Company, New York.

A PRAYER

O God, the Father of Light, from whom cometh down every good and perfect gift; mercifully look upon our frailty and infirmity, and grant us such health of body as Thou knowest to be needful for us; that both in our bodies and souls we may evermore serve Thee with all our strength and might; through Jesus Christ our Lord—Amen.

PRIVATE DEVOTIONS, 1560.

Brethren: Eighth Thursday**54. CHURCH OF THE BRETHREN**

"Whoever seems to himself to be religious, and does not bridle his tongue, but deceives his own heart, his religion is futile. Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world. . . . My brothers, what is the use of anyone declaring that he has faith, if he has no deeds to show? . . . faith without deeds is dead. . . ."

James 1:26, 27; 2:14, 20 Moffatt.

ALEXANDER MACK

"Harnack used to say that even after the Reformation, only one Protestant minister out of twenty-nine had access to a Bible. Naturally, the church was formal, ritualistic, and spiritually cold.

"The Thirty Years' War (1618-48) nearly depopulated Germany, and closed in a draw, in the Treaty of Westphalia, which gave religious liberty to Catholics, Lutherans and Reformed. The following year (1649) the *Felbinger New Testament* was printed in Amsterdam. This was a small, handy, cheap German Testament, which could be owned by the common people. It was sold in great numbers, and a new era was the result—the Pietistic movement. The same thing now happened in Germany that happened earlier in England when the Bible was translated into the vernacular, and the masses began to read it. It produced the Puritan movement in England, the Huguenot movement in France, and the Pietistic movement in Germany.

"The Pietistic movement was not a mere peasant movement. Professor August Hermann Francke of Halle University was a Pietist. So was Philip Jacob Spener—one of the great spiritual lights of this era. When the Bible fell into the hands of the people, they responded to its moral and spiritual teachings, and at once a great reform movement spread over the land. But those in power were in no mood to repent; so the Pietists were persecuted and driven out of the state churches. They found refuge where they could. Some went to the Harz Mountains, and others found refuge in the Hills of Wittgenstein, the watershed between the Weser

and Rhine river systems. A large settlement of Pietists settled at Berleburg, and another at Schwarzenau in Wittgenstein of Westphalia.

"It was at Schwarzenau, on the beautiful river, Eder, in 1708, that the Church of the Brethren was founded. The leader was Alexander Mack, who was educated at Halle University, under Francke. Mack came from the middle class, and had considerable wealth, but gave all of it for the needy, persecuted Pietists."

D. W. KURTZ, *Ideals of the Church of the Brethren.*

PERSECUTION

"The three state churches denied to all others the right to exist in the German empire. Whoever found his religious convictions running counter to these, whose faith was of a different sort, who interpreted his Bible in another sense, who worshiped God in his own way found life a burden and a cross. Church and state vied in their zeal to persecute dissenters. The harmless Mennonites, the God-fearing Schwenkfelders, the Pietists, and the Mystics were alike reviled, persecuted, and regarded as fit subjects for insane asylums or prisons. What happened to these in the closing years of the seventeenth century became also the fate of the Taufers in the opening third of the eighteenth century.

"These people are the most ardent product of the Reformation. They did not stop on middle ground with Luther, Calvin and Zwingli. They carried the spirit of protestation to the acceptance of the maxim: 'No exercise of force in religion.' This was fundamental in the belief and practice of the Taufers or German Baptist church. From this they were led logically to define conclusions at variance with state churches, conclusions for which they suffered all forms of religious persecution, but which they heroically wrought into a new and unique body of truth."

MARTIN G. BRUMBAUGH, *A History of the Brethren.*

THE PEACE TESTIMONY

"The Church of the Brethren was conceived and came into being in a warring Europe. Having adopted the New Testament for her creed she found in it no basis for the waste and slaughter of war. She adopted the constructive power of love instead of the

destructive power of hate as her way of life, and that left no place for war. For her war is rooted in sin and, as she sees it, the Christian must find war incompatible with and contrary to the basic teachings of Jesus. Nor is she satisfied with merely opposing war and refusing to take part in it; she is now active in proclaiming goodwill and reason as the proper means of arriving at a settlement of differences whether personal, national or international. In times of war she has succored the suffering and wounded. She has always believed what the Red Cross has taught the world and practices—relief for all, both friend and foe.

"The church has ever been grateful to the government for the recognition of the right of conscience, but if this right was not recognized she has been willing to suffer persecution and imprisonment rather than accept combatant service in the army. Her long record of opposition to war and her peaceful habits of living have been a strong testimony of her faith in the futility of war as a means of adjusting differences and attaining justice. The church has been influential in securing favorable laws for her members in time of war. Because war breeds war, develops the worst in man, forgets the sacredness of human life, denies the practicability of the teachings of Jesus, wastes the goods by which men live, condemns the innocent to starvation, disease and death, and in the end settles nothing, the church with all its might opposes war and offers to her youth and to the world the God-given way of the abundant life instead of the worldly way of war which at last must resort to the peace table for a new settlement of old scores."

J. E. MILLER, *The Story of Our Church*.
Brethren Publishing House, Elgin, Illinois.

O BROTHER MAN

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved has truly spoken;
The holier worship which He deigns to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of Him whose holy work was doing good ;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall ; the stormy clangor
Of wild war music o'er the earth shall cease ;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

JOHN GREENLEAF WHITTIER, 1848.

A PRAYER

Our lips confess our need of Thee.
Our hearts are ever anxiously
Seeking Thy good to set us free.
'Tis only sin that we should fear ;
'Tis only goodness we should see
In any life sincere.

We know our sin, yet each himself deceives
Thinking Thou dost not know ; and each believes
He will escape the worst, and then
See penalties alone for other men.
Forgive our wilful blindness. Open wide
Our eyes to honesty, and where we tried
To cover insincerity and hide
The truth, remind us Christ is so denied.

Help us to know more of our inner power,
The unseen strength of will, that in an hour
Of fear gives hidden might, and to our need
Brings unsuspected powers to intercede.
Help us to leave the past, to look about
Adventurously, and on the forward edge
Of outward reaching life to dare to rout
All cowardice, and with cleanness pledge
To play our best though we are counted out.

HERBERT HENRY HINES, *The Old White Meeting House*.
Published by the Elm Tree Press, Woodstock, Vermont.

George Fox and the Quakers: Eighth Friday

55. GEORGE FOX

"This man, the first of the Quakers, and by trade a shoemaker, was one of those to whom, under ruder or purer form, the Divine Idea of the Universe is pleased to manifest itself; and across all the hills of ignorance and earthly degradation, shine through, in unspeakable awfulness, unspeakable beauty on their souls: who therefore are rightfully accounted prophets, God-favoured."

CARLYLE.

George Fox was born in 1624 in a Midland village of Leicestershire, England, of "honest and sufficient" stock; his mother being an unusually accomplished woman for her time. He was by nature serious and contemplative and although he had little formal schooling, his knowledge of religion was unusual, having committed nearly all the Bible to memory and having wandered widely over the Midlands of England talking with ministers and priests. Physically he was amazingly strong with great endurance, having developed a rugged and robust body from his outdoor life as a sheep-herder and as an apprentice to a shoemaker.

Fox began his seeker wanderings in 1643, the year following the outbreak of the English Civil Wars. Four years later he began the itinerant ministry which he continued actively until his death in 1691. His life thus spans one of the most eventful and critical periods of English history; for it included the Puritan emigration to America, the Long Parliament, the Civil Wars, the Scottish Covenant and the Westminster Assembly, the Puritan Commonwealth under Cromwell, the Restoration with its Acts of Conformity and Supremacy, the reigns of the pro-Catholic Stuarts, Charles II, James II, and the establishment of William and Mary on the throne with the final Toleration Acts for the Nonconformists.

It was in such a flow of historical events that George Fox wandered over England, preaching a simple gospel of the direct accessibility of God to the human spirit. In his seekings Fox had finally discovered God directly and "experimentally" as the "Light within" and his message was readily received by groups among the Baptists, Independents, Ranters and other sects who were seeking

for that which Fox had discovered—a living and vital inner experience of religious certainty which led him “up to God.” This experience and message of Fox stood like a lighthouse against a stormy sea of religious confusion, for “England had been stunned for twenty years with religious polemics. The forms of church government—presbyterianism and prelacy—the claims of the independents and the clamours of the sectaries, the respective rights of the pastors and the people, were discussed in every pulpit, they distracted every parish and every house.” “Torn by civil war, agitated with bitter theological disputes, full of men dissatisfied with church, with state, with almost every existing institution,” England was indeed ready for such a person as George Fox and his message of spiritual reform.

A BORN LEADER

“George Fox was a born leader of souls. The flame of religious ardour which burned in him, and the intense conviction and spiritual power with which he spoke, would in any age have made him great. He was born in a generation of revolutions and upheavals, both political and spiritual. Confusion and unrest, war and reformations, give to great spirits a power which, when life is calmer, they might not attain. Fox drew to himself a multitude of noble souls, attracted to him by that which they shared with him, the sense of spiritual realities, and the consciousness of the guiding Spirit. The age of George Fox thirsted for spiritual reality. He had found it. Men on all sides were ready to find it as he had. The dales of Yorkshire, and the hills of Lakeland, not less than the town of the Midlands, had men in them ready to rejoice in the touch of the spiritual, ready to respond to the movement of the Spirit.”

CYRIL HEPHER, *Fellowship of Silence*.

THE CREATIVE PERSONALITY

“Fox was the creative personality in the Quaker movement. He supplied its type of experience and its fundamental ideas, and was himself its chief preacher and evangelist in Great Britain and America. He contributed a noteworthy part of its literature, outlined and set up its organization and bore the brunt of the persecutions which the movement provoked. His vigorous body with-

stood the hardships of travels, imprisonments and abuse by mobs and provided him with an impressive presence and a powerful voice. He was imprisoned eight times for an aggregate of six years, including a brief confinement at Nottingham, a year in Derby jail, nine months in the foul dungeon of Launceston jail, nearly three years together in Lancaster and Scarborough castles, in quarters which exposed him to cold and rain, and fourteen months in Worcester during which time his mother died. After his Scarborough imprisonment he was so weak and his legs so swollen that he could hardly stay on a horse. Yet after that he recovered and travelled over most of England, and in 1671-1673 he made a visit to America where he traversed the wilderness twice from Carolina to New England, enduring almost incredible hardships. . . .

"He had the magnetic character of a great leader and the sympathetic winsomeness of a warm friend. Men could not be indifferent to him; they were either strongly for him or vehemently hostile. Fox was the natural leader of the Quaker movement by his initiative and courage and by the winning power of his personality. He gave no orders but he was quick to see and to point out opportunities and needs which his co-workers recognized, and to make plans which they gladly carried out. His judgment was usually so patently right that he found willing cooperation in his projects. Men offered to lie in prison that he and other leaders might be free. . . . Men stood for hours in orchards or in the open fields to hear him preach. He could win and hold cultured men and women, such as Isaac Penington, William Penn, Robert Barclay and other scholars among the early leaders, in spite of his lack of breeding and education. . . . There was an inward confidence and assurance in Fox which sustained him in difficulties. His faith in the supreme power of God gave him courage. He derived from these a spiritual authority in his relations with both followers and opponents."

ELBERT RUSSELL, *The History of Quakerism*.

By permission of The Macmillan Company, publishers.

HIS WEAKNESSES

The significance of Fox's leadership in the Quaker movement is all the more astounding when his achievements are viewed against

the background of his weaknesses. A person of his emotional instability in modern times would be regarded as neurotic. The hostile reaction of Fox at the very sight of "steeple-houses" was an extreme emotional reaction; certainly not a rational one. His exhibition of walking through the city of Lichfield, denouncing woe on the "bloody city," and then afterwards sitting down to try to discover why he did so, is an example of his extremism. He was subject to visions some of which were certainly meaningless. He pushed his scruples against such social etiquette as removal of the hat, speaking "you" to a single person, and the use of the names of days and months to an absurd extreme. Fox found it difficult to be magnanimous often toward opponents and enemies. There was a substantial split among his followers before his death, but hardly any mention of it is made in his journal. There is evidence that his method of controlling the "public ministers" from Swarthmore Hall was not all that might be desired of a truly democratic society. And yet a realization of his frailty only enhances the sane judgment of history as to his importance. The testimony of William Penn to the character of Fox reflects unquestionably the deeper insight into the nature of the man.

SERVANT OF ALL

"And truly, I must say, that though God had visibly clothed him with a divine preference and authority, . . . yet he never abused it; but held his place in the church of God with great meekness, and a most engaging humility and moderation. For upon all occasions like his blessed Master, he was servant of all. . . . He was a discernor of other men's spirits and very much master of his own; above all he excelled in prayer. . . . The most awful reverent frame I ever felt was his in prayer. . . . For in all things he acquitted himself like a man, yea, a strong man, a new and heavenly-minded man; a divine and a naturalist, and all of God Almighty's making."

WILLIAM PENN, *The Rise and Progress of the People Called Quakers*, 1704.

George Fox and the Quakers: Eighth Saturday

56. THE SOCIETY OF FRIENDS

"The rise of the Society of Friends during the forty years from the first preaching of Fox till his death in 1691 is one of the most astonishing chapters of Church history. The spiritual power of the movement carried it victoriously not only through bitter persecution, but through the more insidious dangers of fanaticism and internal divisions, and at the death of Fox there were in England fifty or sixty thousand Friends, a larger number than the combined strength of the Roman Catholics, Presbyterians, Independents and Baptists. In proportion to the population they were even more numerous in America, where they had founded two colonies, and where they included more than half the inhabitants in several other important districts.

"So far as we can analyse the secret of their success it arose from the fact that they had a living message. They had found Christ in their own hearts and were rejoicing in the experience that 'to as many as receive Him to them He gives power to become Sons of God' and they went forth strong in the faith that He was able to give not only forgiveness, but deliverance from sin and victory over all the powers of evil, and that this message was for all the world."

ELIZABETH B. EMMOTT, *A Short History of Quakerism*.
Published by George H. Doran Company, New York.

COURAGEOUS PERSISTENCE

"They held their meetings, regularly, perseveringly, and without the least concealment, keeping the doors of their meeting-houses purposely open that all might enter, informers, constables, or soldiers, and do whatever they chose. . . . You may break in upon them, hoot at them, roar at them, drag them about; the meeting, if it is of any size, essentially still goes on. . . . Throw them out at the doors in twos and three and they but re-enter at the window and quietly resume their places. Pull their meeting house down, and they reassemble next day most punctually amid the broken walls and rafters. Shovel sand or earth down upon them, and there they sit, a sight to see, musing immovably among the rubbish. This is no description from fancy; it was the actual prac-

tice of the Quakers all over the country. . . . By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Nonconformist sects which has never been sufficiently acknowledged."

D. MASSONI.

UNCOMPROMISING CHALLENGE

"The sufferings involved in George Fox's attempt to reconstruct Christianity and to restore it to its primitive life and power were about as great as human nature could bear. It must be said that he took no methods to save himself or to spare himself. He was no doubt often provocative and made himself a shining target for attack. Compromise was not a trait of his character. He never toned down his proclamation to make it more palatable. He never blurred the sharp lines of his dissent from existing ideas and forms. *That* one would not expect of a Puritan-moulded leader. But he went a great deal further than that. . . . He so strongly emphasized the divine Light in man's soul that he seemed to his hearers almost to deify man and to discount the exalted position in which the Scriptures were held by all Protestant bodies, though in actual fact he did not under-estimate the value of Scripture. He pushed democratic management to its farthest limit. He gave woman a completely unique status. He carried the doctrine of human equality as far as the 'Levellers' did. He said 'thou' to every person high or low. He refused to doff his hat to any mortal. Under no circumstances would he take an oath. He utterly refused to have anything to do with war, even war of defense, nor would he sanction the taking of a human life for any reason whatever. This rigid, unyielding, uncompromising man was bound to be *persona non grata* to multitudes of people wherever he appeared on his travels. . . . One who breaks as radically as he did with the normal lines and processes of regulated habit might well expect that troubles would rain down upon his head."

RUFUS M. JONES, *George Fox: Seeker and Friend*.

Published by Harper and Brothers, New York.

GEORGE FOX TO THE KING

"FRIEND, Who art the chief ruler of these dominions, here is a list of some of the sufferings of the people of God, in scorn called Quakers, that have suffered under the changeable powers before

thee, by whom there have been imprisoned, and under whom there have suffered for good conscience' sake, and for bearing testimony to the truth as it is in Jesus, three thousand one hundred and seventy-three persons; and there lie yet in prison, in the name of the Commonwealth, seventy-three persons, that we know of. And there died in prison in the time of the Commonwealth, and of Oliver and Richard the Protectors, through cruel and hard imprisonments, upon nasty straw and in dungeons, thirty-two persons. There have been also imprisoned in thy name, since thy arrival, three thousand sixty and eight persons. Besides this our meetings are daily broken up by men with clubs and arms, though we meet peaceably, according to the practice of God's people in the primitive times, and our Friends are thrown into waters, and trodden upon, till the very blood gushes out of them; the number of which abuses can hardly be uttered."

A letter of Fox addressed to the King, Charles II.

And these sufferings as enumerated by Fox up to the reign of Charles II were only preliminary. Conservative estimates place the number of 15,000 during the Restoration, 450 of whom died as a result of imprisonment. But never did martyrs go to their death with more triumphant assurance of victory. William Leddra, shut up in a cold, dark room "little larger than a saw pit," chained to a log, thus wrote on the last day of his life:

"The sweet influences of the Morning Star like a flood, distilling into my habitation, have so filled me with the joy of the Lord in the beauty of holiness that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the beauty of eternity from whence it had its being. . . . As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fullness, leaving a savour behind, so doth the life and power of God flow into our hearts, making us partakers of His Divine nature."

DUNGEONS

"And dreadful were the dungeons of those days,
Vile as the men who kept them in their midst.
Dens of the direst filth, vermin and cold;
The rotten roofs open to drenching rains;
The walls around poisonous with dripping slime;

The fetid air deadly with crippling frost.
And many were the gentle friends of Fox,
Women, and tender children, and old men,
Who perished in those hells for conscience' sake."

WILLIAM HOWITT.

DEWSBURY AND NAYLER

The record of these early Quakers is a continuous story of triumphant overcoming of all sorts of persecution and suffering. William Dewsbury and James Nayler were two close co-workers with Fox. Dewsbury had withdrawn from the army to join with the Quakers and as a result of his position spent most of his adult life in prison. Yet he could write: "Therefore, Friends, be faithful, and trust in the Lord your God: for this I can say, I never since played the coward; but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could. And in the prison house I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory. For they could keep me no longer than the determined time of my God."

James Nayler became a very popular preacher, but suffered an overdose of enthusiasm with some admirers in Bristol, riding in a procession after the manner of Christ's entry into Jerusalem. He was taken before Parliament and sentenced to the pillory, whipped through the streets of Westminster and Bristol, his tongue bored through and the letter "B" for blasphemer branded on his forehead, and imprisoned for three years at hard labor. On hearing the sentence Nayler responded: "God has given me a body: God will, I hope, give me a spirit to endure it. The Lord lay not these things to your charge." He was finally reconciled to Fox and the Society, admitting his errors, shortly before his death. His reportedly last words indicate the depth of his spiritual insight:

"There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy all things in the end; its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. . . . Its crown is meekness, its life is everlasting love unfeigned, and it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice."

George Fox and the Quakers: Ninth Sunday

57. THE INNER LIGHT

"The early Friends discovered the Divine Presence in their hearts at a time when current religion consisted largely in belief in a distant God and His plan of salvation as recorded in a sacred book. They accepted uncritically the theology of their time, but they added one important element, namely, direct contact with the Divine Source from which had sprung the Sacred Book itself. This Source of Life and Truth was called the 'Light Within,' 'Christ Within,' 'that of God in every man.' Although this doctrine finds expression in John's gospel, Paul's Epistles, and the writings of the Christian mystics, the Quakers of the 17th century believed that they had become aware of it directly by their own experience of the Light. . . . This Light was the Word of God, the Way, the Truth, and the Life, the Eternal Christ. Therefore it 'lighteth every man that cometh into the world.' . . . Three main functions belong to the Light—it affords knowledge of religious truth and moral values, it supplies power whereby man derives strength to act on this knowledge, and it enables men to achieve cooperation and unity among themselves."

HOWARD BRINTON, *Guide to Quaker Practice*.
Pendle Hill Pamphlet.

FRESH SOURCES OF POWER

"The message which George Fox and his co-religionists brought to their contemporaries was not a system of doctrine. They had tapped afresh the sources of spiritual power in Christianity; they had found a new way of life, and they set out to live it uncompromisingly and to invite all men to share it. For them Christianity ceased to be a set of forms and 'notions' that left the moral life practically untouched. It became the basis of a new type of first-hand experience. There is an intense feel of reality in their messages. Nayler describes thus his experience: 'This is not a notion of what was done in another generation, but that which leads to . . . a new birth to light, without which none can see the Kingdom of God, nor enter therein.' . . .

"Friends were in the succession of a great mystical tradition.

They found the ultimate and final religious authority, both for belief and conduct, within the individual instead of in something outside the believer, whether an institution, person or book. George Fox had this among his early revelations: 'Now the Lord God opened to me by his invisible power, that every man was enlightened by the divine light of Christ and I saw it shine through all; and they that believed in it came out of condemnation to the light of life, and became children of it; but they that hated it, and did not believe in it were condemned by it, though they made profession of Christ. . . . I was sent to turn people from darkness to the light, that they might receive Christ Jesus: for, to as many as should receive Him in His Light, I saw that He would give power to become sons of God.' "

ELBERT RUSSELL, *The History of Quakerism*.
By permission of The Macmillan Company, publishers.

GROUP-FELLOWSHIP

"Gifted as Fox was with the intuitions of a mystic and with the leadership of a prophet to his age and time, it can hardly be doubted, nevertheless, that his greatest service to the world was his creation of a permanent society, which was to transmit his spiritual contribution to coming generations. . . . He saw the latent possibilities in the simple types of group-fellowship that already existed and he expanded these and worked them out into new and fresh ways of expression. He produced not a new church, not a new sect, but a new society which was most happily called 'the society of Friends.' It was marked by almost utter simplicity of structure and method. . . . It had no constitution, no creed, no sacraments, no clergy, no ordained officials, no infallibilities, except the infallibility of the guiding Spirit. . . .

"Making, as he did, the meeting for worship the heart and center of the Society, he prepared the way for a new type of group-mysticism. He left behind him a fellowship of persons who knew how to cultivate the interior depths within themselves and who had discovered how to make their own approach to God without external helps. . . . Instead of producing a system that was an end in itself or that tended to supplant *the live idea* behind it, Fox was always endeavouring to leave a spiritual legacy which could be inherited only by persons who should themselves rewin it and freshly achieve it from generation to generation. . . .

"There was the widest freedom and the greatest possible stretch of the principle of democracy. One might have supposed that chaos would have resulted, but it did not result. There emerged a rare type of spiritual leadership, leadership through the personal influence of men and women who possessed prophetic vision, and for almost three centuries this group fellowship and this gentle, unauthoritative leadership have weathered the storms and the stress and strain of the years."

RUFUS M. JONES, Selections taken from his *Introduction to the Journal of George Fox*, and his *George Fox, Seeker and Friend*,
Published by Harper and Brothers, New York.

SECRET POWER

"Many are the blessed experiences which I could relate of this silence and manner of worship. . . . For, when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it, I found the evil weakening in me and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life whereby I might feel myself perfectly redeemed. And, indeed this is the surest way to become a Christian. . . . Yet, I do not so much commend and speak of silence as if we had a law in it to shut out praying or preaching, or tied ourselves thereto, not at all. For as our worship consisteth not in words, so neither in silence, as silence, but in an holy dependence of the mind upon God; from which dependence silence necessarily follows in the first place, until words can be brought forth which are from God's spirit."

ROBERT BARCLAY.

CORPORATE SILENCE

"The Silence . . . is a corporate silence. It is a *Fellowship* of Silence, and silence in fellowship is the easiest of all silences. In it we help one another. As we seek God together, the Divine Life indwelling each separate soul overflows our individual separateness, and reaching forth unites soul with soul in the unity of the One Spirit. The help of fellowship is not dependent upon speech. It is thoroughly available in the Silence. Nor are words the only channels by which personality radiates its influence. Men who live

in the atmosphere of God carry it with them everywhere. They communicate it in a measure to others. It is certain that those who come together for the express purpose of surrendering themselves to the simple waiting upon God will bring with them to the common Silence great help for each other. The prayer of two or three in fellowship is a greater thing than the prayer of the same persons in isolation, and as such has our Lord's express promise of power and reward."

CYRIL HEPHER.

A PRAYER

O Holy Spirit of God—
Come into my heart and fill me:
I open the windows of my soul to let Thee in.
I surrender my whole life to Thee:
Come and possess me, fill me with light and truth.

I offer to Thee the one thing I really possess,
My capacity for being filled by Thee.
Of myself I am an empty vessel.
Fill me so that I may live the life of the Spirit,
The life of Truth and Goodness,
The life of Beauty and Love,
The life of Wisdom and Strength.

And guide me today in all things:
Guide me to the people I should meet or help:
To the circumstances in which I can best serve Thee;
Whether by my actions or my sufferings.

But, above all, make Christ to be formed in me,
That I may dethrone self in my heart
And make Him King:
So that He is in me, and I in Him,
Today and for ever. Amen.

Adapted from a Prayer by the Bishop of Bloemfontein.

George Fox and the Quakers: Ninth Tuesday

58. WILLIAM PENN

"Liberty, Equality and Fraternity have been preached through all time, but it was left for William Penn, the Quaker, to come nearer establishing the ideal of this Trinity than any other being called Human before or since his day."

DON C. SEITZ.

PENN BECOMES A QUAKER

William Penn was one of the few Quakers of the early period that did not come from the "homespun"; he was the heir of Admiral Sir William Penn who had made the West Indies an outpost of the British Empire. Young Penn was of an independent nature and blazed his own spiritual trail which led him to be associated with unpopular minorities, both in the university at Oxford where he was dismissed for his non-conformity, and later throwing his lot in with the Quakers. Nevertheless, his father trained him for the court and his upbringing was typical of the nobility of his day. Young Penn served in the army in Ireland and also a short service in the navy. Once when visiting one of his father's estates at Cork, Penn visited a Quaker meeting. The meeting was raided and he was sent to jail. When his father discovered his plight, he quickly made arrangements to have him released, but Penn refused the special privilege not granted to those with him. He became convinced in the Quaker faith as a result of the whole episode. The Admiral tried his best to dissuade him but to no avail. When young William refused to remove his hat in his father's presence, after the manner of Quakers, he felt the blows of an irate hand. He was turned out of his home penniless. The story is often told that at one of the first meetings of Penn with Fox, the young convert still wearing his naval garb asked Fox about wearing his sword. Fox replied: "Wear it as long as thou canst, William."

Because of his enthusiasm in helping to defend Quaker doctrines by the writing of tracts not always complimentary to certain Presbyterian divines and because of his typical Quaker actions of attending unlawfully held Quaker meetings, Penn spent much time

behind prison bars. One of his trials was epoch-making in its significance.

A FAMOUS TRIAL

"In August 1670, William Penn and William Mead were arrested at meeting in London and brought to trial. . . . The recorder, together with other justices, were determined to punish the ringleader of the Quakers. First of all the accused were fined for contempt of court for refusal to take off their hats. The prisoners pleaded not guilty to the form of the indictment, especially to the charge that they had assembled by force and arms and caused a riot. . . . Penn made a plea for the fundamental rights of Englishmen and exhorted the jury to stand for their legal rights and to bring in a verdict according to their consciences. They brought in the verdict: 'Guilty of speaking in Gracious Street,' and refused to add the words 'in an unlawful assembly' at the recorder's demand. . . . The recorder finally fined the jurymen forty marks each and imprisoned them until the fine should be paid, and sent Penn and Mead to Newgate Prison until they paid the fine for contempt of court. In November the jurymen were admitted to bail and after a year passed, the case was reviewed by the Court of Common Pleas which unanimously decided that a jury could not be fined for its verdict. The decision became one of the bulwarks of English liberty."

ELBERT RUSSELL, *The History of Quakerism*.

By permission of The Macmillan Company, publishers.

INHERITS PENNSYLVANIA

Shortly before his death Admiral Penn, who had secretly admired his son's courage and consistent sincerity, became reconciled to him; and at his death bequeathed him a bad debt owed by the Crown. An agreement was made whereby the debt was cancelled when the King ceded to Penn a territory in the New World larger than England. Penn writes of the occasion: "This day my country was confirmed to me under the great seal of England with large power and privileges, by the name of Pennsylvania, a name the King would give it in honour of my father. . . . My God that has given it me through many difficulties will, I believe, bless and make it the seed of a nation."

"Penn dreamed a great dream, of a state founded on justice and mercy, where 'power is in reverence with the people, and the people secure from the abuse of power, free by just obedience, for liberty without obedience is confusion, and obedience without liberty is slavery.' . . . To the framing of a constitution for his colony, Penn applied himself with infinite pains, taking counsel of the wisest men of his time, and warning from sinister examples aplenty of bad government. 'For matters of liberty and privilege, I propose that which is extraordinary, and to leave myself and successors no power of doing mischief, that the will of one man may not hinder the good of an whole country.'

"It was a wide space to clear at one jump, and Penn was proud of the leap. He had a comfortable sense of magnanimity, for, although the Province of Pennsylvania was his personal property, he proposed to establish in it a government of pure democracy. . . . Many were the innovations, regarded as dangerous, introduced into the Pennsylvania charter; the keystone of the whole structure was liberty of conscience and religious toleration. . . .

"The territory purchased from the King of England, to whom it did not of right belong, was repurchased from the natives in actual possession. This just and exemplary behavior was by no means singular to the Quakers; other settlers had been as fair—*fair, but always fearful*. In their fear they rattled the sword and made ominous noises with their marvelous shooting irons, noises which excited and exhilarated the Indians, exhilaration increasing with their grievances. . . .

"Penn came to the wild men saying, it is our intention to deal justly, that we may live in peace and security with all men, therefore we make no preparations for trouble. This was a novel and extremely entertaining idea to the red man, and above all convincing. In the seventy-five years of Quaker ascendancy, no one of that persuasion was killed by an Indian."

MARY AGNES BEST, *Rebel Saints*.

Published by Harcourt, Brace and Company, New York.

STATESMAN AND PROPHET

"The career of William Penn, marred as it was with faults of timidity and imperfect judgment, is yet one that shows most

instructively how the Quaker saint *can* bring his religion into public life and make it influence affairs of State for the well-being of a great community. He was a true statesman as well as a prophet of the Inward Light. He anticipated some of the principles of statesmanship that we are slowly learning, and others that the world has not yet learned. He thought out a 'Plan for the Union of the American Colonies,' which was probably the first suggestion of the movement that nearly a century later produced the United States. In 1693 he published a *Scheme for a European Dyet, Parliament, or Estates*—an idea which had its faint beginnings of realisation in our Hague Conferences, and which was developed in the Treaty of Versailles into the Covenant of the League of Nations. And above all his memory must be revered as the first statesman who had the faith and courage to make belief in the Inward Light in the souls of men the basic principle of the government of a great community."

EDWARD GRUBB, *What is Quakerism?*
Published by George Allen and Unwin Ltd., London.

A PRAYER

"O Lord God! Thou lovest holiness, and purity is thy delight in the earth. Wherefore, I pray thee, make an end of sin, and finish transgression, and bring in thy everlasting righteousness to the souls of men, that thy poor creation may be delivered from the bondage it groans under, and the earth enjoy her sabbath again: That thy great name may be lifted up in all nations, and thy salvation renowned to the ends of the world. For thine is the kingdom, the power, and the glory forever."

WILLIAM PENN.

George Fox and the Quakers: Ninth Wednesday

59. THE PEACE TESTIMONY

"Put up the sword!" The voice of Christ once more
 Speaks, in the pauses of the cannon's roar,
 O'er fields of corn by fiery sickles reaped
 And left dry ashes; over trenches heaped
 With nameless dead; o'er cities starving slow
 Under a rain of fire; through wards of woe
 Down which a groaning diapason runs
 From tortured brothers, husbands, lovers, sons
 Of desolate women in their far-off homes,
 Waiting to hear the step that never comes!
 O men and brothers! let that voice be heard.
 War fails, try peace; put up the useless sword!

WHITTIER.

AFFIRMATIONS

For three hundred years the Quakers have officially maintained a consistent testimony against war. "They form a sort of 'holding company' for all those who above everything else 'seek peace and ensue it.' " This testimony can be traced both in their actions and in their words—from George Fox's reply to the Commissioners of Cromwell who offered him a "preferment" or officership in the army of the commonwealth, to the recent statements of American Friends.

"I told them I knew from whence all wars arose, even from the lust, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars."

GEORGE FOX, 1650.

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatsoever; this is our testimony to the whole world. . . . The Spirit of Christ by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight

and war against any man with outward weapons, neither for the Kingdom of Christ nor for the Kingdoms of the world."

From "A Declaration from the harmless and innocent people of God, called Quakers," to Charles II, 1660.

"We, the people called Quakers, ever since we were distinguished as a Society, have declared to the world our belief in the peaceable tendency of the Gospel of Christ, and that, consistent there with, we could not bear arms, nor be concerned in warlike preparations."

New Jersey Friends, 1776.

"O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation. . . . May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions."

JOHN WOOLMAN, 1793.

"We feel bound explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit and tenor of his Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who hath said, 'Love your enemies.'"

Epistle of London Yearly Meeting, during the Crimean War, 1854.

"The first contribution our Society should make in the period of fear and hate and violence is a spirit of love and tolerance toward all peoples, whether they be Germans, Japanese, Arabs or Jews. It is our fundamental point of view to condemn the war method, whether it be conducted by the dropping of bombs on helpless women and children or by boycotting helpless women and children. Both are equally inhuman and contrary to Friends' principles."

American Friends, 1939.

POSITIVE WITNESS

"That Quaker pacifism is positive as well as negative is demonstrated by the presence of members of the Society on nearly every battle front since the beginning of their history. Relief work

was undertaken in the Irish War of 1690; during the American War of Independence in caring for sufferers in the neighborhood of Boston; in the Graeco-Turkish war in 1828 in helping Greek refugees; in the Crimean War by repairing devastation on the Coast of Finland; during and after the American Civil War in maintaining and educating colored freedmen and refugees; in the Franco-Prussian War when about forty workers were sent into devastated areas; in the Boer Wars by assisting refugees and restoring Boer family Bibles; in the Balkan Wars of 1912 in sending supplies to Bulgarian refugees and in the first World War by relief work, sometimes on a large scale, in France, Serbia, Germany, Poland, Austria, and Russia. In the recent Spanish Civil War relief work was done on both sides and at the present time food and clothing are being distributed in France and China."

HOWARD H. BRINTON, *Sources of the Quaker Peace Testimony.*

GUIDED BY THE LIVING CHRIST

"It has often been supposed that Friends ground their belief in the unchristian character of war upon a literal interpretation of certain texts in the New Testament: 'Love your enemies'; 'Resist not him that is evil'; 'Put up again thy sword into its place'; 'Live peaceably with all men.' . . . In reality, however, the foundation lies much deeper than an interpretation of any texts, as we have seen from George Fox's answer to those who wished to make him a soldier.

"Their conviction was the direct outcome of their central and foundation principle. This necessary connection of the Peace doctrine with the Inward Light is so little understood that it may be well to treat it with some fullness. (1) The Inward Light, for the Quakers, was not a principle of merely individual guidance, whereby one man might be led in one direction and another in a different one, with no common and objective standard of life and conduct. It was the light in their souls of the living *Christ*, and they never intended to separate this from the life and character of Jesus when on earth. . . . He refused the use of force to set up His kingdom. He taught that the greatest in the Kingdom was the one who thought least of self, and was most completely the servant of all; and He lived out His own teaching. He endured all things, overcoming evil by the victorious power

of love to the uttermost. Such, therefore must be the way of life of His disciples also. . . .

"(2) The fervent belief that the Light was given in measure to all men raised all human personality to a new dignity. Not Christians only, but Jews, Turks, Indians, savages, had something of God in them—something that could appreciate and would respond to truth and justice and good will. . . . The Christian therefore must ever strive after the unity of all men. Whatever cuts him off from his fellow-men—pride, greed, hate, revenge—so far cuts him off also from God revealed in Christ. The spirit that leads to war, the passions on which war feeds and which it inevitably engenders are not of Christ but of Antichrist.

"(3) The Spirit of Christ being thus the final authority for the Christian, no human authority could rightly usurp its claim on his allegiance. The Quakers developed no new theory of the relations between the State and the individual; but their principles put very definite limits to the State's authority. They believed it to be their duty to obey the law, even when it was far from ideally just, up to the limit when it commanded them to do what the Spirit of Christ forbade. Beyond that they could not and would not go: 'We must obey God rather than men.' To orders that invaded the sacred region of their allegiance to Christ they refused obedience, like the early Christians when commanded to worship the Emperor; and they took the consequences."

EDWARD GRUBB, *What is Quakerism?*

Published by George Allen and Unwin, Ltd., London.

AN AFFIRMATION

The weapons which your hands have found
Are those which Heaven itself hath wrought
Light, Truth, and Love;—your battle ground
The free, broad field of Thought.

No partial, selfish purpose breaks
The simple beauty of your plan,
Nor lie from throne or altar shakes
Your steady faith in man.

WHITTIER.

George Fox and the Quakers: Ninth Thursday

60. JOHN WOOLMAN

A Christian! going, gone!
 Who bids for God's own image?—for His grace
 Which that poor victim of the market-place
 Hath in her suffering won?

My God! can such things be?
 Hast thou not said that whatsoe'er is done
 Unto Thy weakest and Thy humblest one,
 Is even done to Thee?

In that sad victim, then,
 Child of Thy pitying love, I see Thee stand—
 Once more the jest-word of a mocking band,
 Bound, sold, and scourged again!

WHITTIER, "The Christian Slave."

"DISCIPLINED INTO A HOLY CONCERN"

"John Woolman came of Gloucestershire stock from England, which had been Quaker from earliest times. He was, however, the third generation on this soil, his grandfather having settled in West Jersey in 1678. The Woolman country lies some fifteen or twenty miles east of Philadelphia. There John Woolman was born in 1720, into a quiet farming community. . . . Until he was twenty he helped his father on the farm, but in 1740, as he puts it, having 'for a considerable time found my Mind less given to Husbandry than heretofore, having often in mind some other way of living,' he moved to the nearby town of Mount Holly to become shop assistant to a merchant doing a general country store trade. The store did incidental tailoring and after a few years the young clerk decided to make this his calling. He was for perhaps ten years tailor and clerk-in-general to his fellow town-folk. . . . By the late 1760's he had turned schoolmaster and published his own 'primer' for the use of children. Meanwhile he had married and moved back to the farm, to follow the calling which he concluded led to the best contentment in life. . . .

"By the time he was twenty-one he had made his first appearance in the informal lay ministry of the Society of Friends, and

it was to this ministry that he gave himself for the next thirty years, until his death in England in 1772. His ministry carried him up and down the Atlantic Coast visiting Friends' meetings from Maine to South Carolina. It carried him inland across Pennsylvania to the debated borderland where the rival interest of English, French, and Indians came into collision. Finally it took him overseas. In three months of the year 1746, for example, he traveled fifteen hundred miles on horse and by foot. . . . One increasing burden was laid more and more heavily upon his shoulders, the grievous fact and the mortal sin of human slavery. It was to the freeing of the slave that he gave the best of his time and thought and heart, and it is with the nascent cause of emancipation that we shall always identify him."

WILLARD L. SPERRY, *Strangers and Pilgrims*.
Published by Little, Brown and Company, Boston.

NOT A TIME FOR DELAY

The culmination of all of Woolman's earlier efforts came in the Yearly Meeting which met at Philadelphia in 1758. In that meeting for a long time John Woolman sat, bowed in silence, unmindful of other important matters which claimed the attention of Friends. When, finally the subject of slavery was introduced, and advice was given to "wait"; that eventually a "way would be opened"; and procrastination and delay were the order of the hour, it almost seemed to the agonized servant of the Lord that the meeting was engaged in a justification of slavery. He rose, and these were his solemn words:

"My mind is often led to consider the purity of the Divine Being, and the justice of his judgments; and herein my soul is covered with awfulness. . . . Many slaves on this continent are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that He cannot be partial in our favor. In infinite love and goodness He hath opened our understanding from one time to another, concerning our duty towards this people; *and it is not a time for delay*. Should we now be sensible of what He requires of us, and through a respect to the private interest of some persons, or through a regard to some friendships which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still waiting for some extraordinary means to bring about their deliver-

ance; God may by terrible things in righteousness answer us in this matter."

EMANCIPATION

"Woolman commended and practiced a new method of moral and social progress—the voluntary abdication of privilege from Christian motives by the exploiting classes. Unlike the later Abolitionists he did not denounce the slave-holders as essentially brutal nor try to impose abolition on them against their will by political and military force; nor did he rely on the class struggle for the exploited to wrest their rights from their oppressors. He laid the question of righteousness of slavery before 'the Light of Christ' within them and left them to answer, not to John Woolman but to God. He bore his testimony to its unchristian character by sincere living as well as by tender words. By the close of the eighteenth century there was not a slave in the possession of a Friend in good standing except where slaves were held by trustees, and state laws did not allow them to be set free."

ELBERT RUSSELL.

EXQUISITE MORAL QUALITIES

"John Woolman's personal influence had far-reaching social and moral effect. The humility and self-abasement of the author of the journal are, however, so great, that the reader unfamiliar with contemporary history might well fail to understand the importance of the movements there recorded. Fear of exceeding the standard of extreme humility which he had set for himself has lost to us from his *Journal* any reference to great events in which he was an actor. Unfortunately, no mention of himself occurs with any adequate description of his part in affairs. The world today is swamped with strenuous literature in which the personal element is conspicuous. Possibly, however, had this quality appeared in his works, we might not have been able, with Henry Crabbe Robinson, to call the *Journal* 'a perfect gem.' Its flavour of purity and grace might be altogether absent, had he given us more of himself. As it is, a soul singularly full of 'sweetness and light' transfers to the printed page those exquisite moral qualities which breathe forth like the perfume of a flower. All other pas-

sions to which ordinary mortals are prone are in Woolman swallowed up in the passion of love to mankind."

RUFUS M. JONES, *The Quakers in the American Colonies.*

Published by The Macmillan Company, London.

MIXED WITH THOSE WHO SUFFER

"Deeper even than the sacrament of joy is that of sorrow, and we may learn something of it from John Woolman, the Quaker apostle of Christ's sufferings. Where men suffered he suffered too in spirit with them. When he came on his last journey to England he could not travel in the comfortable cabin because of the needless toil of the workmen that had gone to adorn it, but must share with the poor sailors the foul air and discomfort of the steerage. And when on the stormy passage across the Atlantic he lay there sick and in pain, his heart went up in thankfulness that he was permitted to share the experience which so many of his fellow-men had to go through, and be united thus to suffering humanity. . . . Then we shall remember, too, that beautiful passage near the close of his journal, where he recalls the vision that came to him in time of sickness of that mass of dull, gloomy colour, made up of human beings in as great misery as they could be and live, and how he was told that he was mixed with them and henceforth might not consider himself a separate being. The angel's song, 'John Woolman is dead,' sounded to him more pure and lovely than any he had ever heard before, for in truth his old will was dead, and in him the spirit of Christ was alive."

T. EDMUND HARVEY, *A Wayfarer's Faith.*

Published by Wells Gardner, Darton & Co. Ltd., London.

A PRAYER

"O Heavenly Father, infinite, fathomless Depth of never-ceasing Love, save me from myself, from the disorderly workings of my fallen, long-corrupted nature, and let my eyes see, my heart and spirit feel and find, Thy salvation in Christ Jesus. O God, who madest me for Thyself, to show forth Thy goodness in me, manifest, I humbly beseech Thee, the Life-giving power of Thy holy nature within me."

WILLIAM LAW.

Wesley and the Methodists: Ninth Thursday

61. PREACHING TO THE MASSES

"John Wesley was born at Epworth, Lincolnshire, in 1703, and died in London in 1791. . . . He was the son of Samuel Wesley, a clergyman of the Established Church, and his wife, Susanna. He was their fifteenth child and fifth son [the total was 19]. John Wesley graduated at Oxford, was Fellow of Lincoln College, Greek Lecturer and President of Disputations in that University; and the leader, though not the founder, of the Holy Club, a group of earnest students there. They were afterwards called Methodists. Ordained a clergyman, Wesley was his father's curate at Epworth and Wroot. Later, he was a missionary in Savannah, Georgia, U. S. A., then a British colony, for two years. He returned to England, where he passed through a spiritual crisis in London in 1738. He soon formed several religious societies of members of the Established Church, and others who were unattached. These societies he drew together into a connection in 1739, as the United Society of Methodists. For more than fifty years he itinerated throughout the British Isles. . . . In 1784 he enrolled a deed in the High Court of Chancery, which constituted an annual conference of his preachers as the sole ecclesiastical authority for their work in Methodist circuits, and apart from the Church of England. At the time of his death his followers numbered one hundred and twenty thousand in England and America, with five hundred and eleven preachers, separated for the Methodist work."

GEORGE EAYRS, *John Wesley*.

Published by The Epworth Press, London.

OUTDOOR PREACHING

"Perhaps no man ever ascended a soap-box with more hesitation than John Wesley. Perhaps no man ever stood on one with more power. . . . His father and his grandfather before him had been clergymen. . . . Wesley's own life had been that of a scholar, a university tutor. Even in Georgia, to which he had gone as the chaplain to a struggling colony, he had lived as an ascetic. . . . He had begun field preaching at Bristol, after the churches had

closed their pulpits to him and his brother Charles and his friend, George Whitefield. He had hesitated a long time, for he was a child of the church in which he had been ordained, and that church, he well knew, set great store on the doing of all things in accord with custom and with as little fuss and excitement as possible. . . . Straight to the miners of Kingswood he had gone—men utterly without contact with religion, men who would have cursed the ordinary priest as fluently as they cursed every other incident in their besotted lives, desperate men, living like savages, and considered such by the rest of the community. Those were the men who comprised John Wesley's first outdoor congregations, who came, at first by tens and hundreds, to see what new sport this mad-brained parson had contrived, and who remained, to swell his audiences from one hundred to five, to a thousand, and finally to ten thousand—wild, riotous men, silent before the voice of this frail young priest. . . . The real secret lay in the message itself. For so many years the Kingswood miners had been regarded as subhuman by the respectable people of Bristol that they had come to look upon themselves in that light, and lived accordingly. They distrusted their own hearing when the young preacher assured them that he believed in them, that he considered them fit to talk to, that he was sure they were capable of better things. And when he spoke of a God who loved them, personally, individually, intensely, so that He would make any sacrifices to bring them back into touch with Himself, the idea proved overwhelming."

HALFORD E. LUCCOCK and PAUL HUTCHINSON, *The Story of Methodism*.

Published by The Abingdon-Cokesbury Press, Nashville.

DESTITUTE AGE

"Mark Pattison describes the age as 'one of decay of religion, licentiousness of morals, public corruption, profaneness of language,—a day of rebuke and blasphemy . . . an age destitute of depth and earnestness; an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character; an age of light without love, whose very merits were of the earth, earthy.' . . . An increase of wealth and trade furnished the means for tasteless profusion and animalistic excess. Folly, filthy conversation, libertinism, and gluttony were the pursuits of the majority. . . . The mania for gambling

reached its height during this epoch. . . . All ranks and conditions gambled prodigiously and systematically. . . . Drunkenness was an established custom. . . . Ministers of State reeled to their places in Parliament or at the opera, and sometimes even clergymen, with their wigs awry, went to the sacred desk to hiccough in the pauses of their discourse. . . . Painted boards were suspended from the door of almost every seventh house, inviting the poor to get intoxicated for a penny, and dead drunk for twopence . . . thugs and footpads were quick to take advantage of the unprotected state of society. Armed with murderous weapons they sallied forth at dusk, to rob wayfarers and travelers, beating or killing those who resisted them. . . . The criminal code was a ferocious and sanguinary legal instrument . . . the frequent public executions at Newgate and at the county towns were occasions for a junketing. Men who owed a few pounds they were unable to pay languished in the Fleet Prison; women were hanged for petty thefts."

S. PARKES CADMAN, *The Three Religious Leaders of Oxford and Their Movements.*

Published by The Macmillan Company, New York.

QUENCHLESS ZEAL

"The clergymen who filled the pastoral offices of Anglicanism or of Nonconformity during the eighteenth century were, with few exceptions, convinced that the immediate, direct action of the living God upon the spirits of men was practically impossible in reality and well nigh blasphemous in conception . . . they were united in relegating the intervention of Deity in matters of personal religion either to the far past or to the future that lay beyond the grave. To ward off assaults upon their respective institutions and beliefs seemed to all alike a more imperative duty than to contend against the deplorable vice and crime which afflicted society on every side. The regenerating faith of the New Testament was obscured. . . . Yet this untoward generation produced out of the heart of Anglicanism the man of Puritan ancestry who reaffirmed the truth of God's presence in His children, and who was instrumental in stimulating and organizing a faith which rested upon Christ's personal and self-communicated life . . . an overmastering faith, the progress of which won conquests simi-

lar to those of the Acts of the Apostles. Many had perceived the crying need of this faith, but John Wesley became its embodiment and messenger. . . . His quenchless zeal enabled him to quicken in multitudes of his fellow men that repentance for sin and sense of the renewed favor of God which had wrought his own deliverance. His labors had a profound and pervasive influence on the evolution of Protestantism, to which Mr. Lecky bears witness in the following words: 'Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield.'"

S. PARKES CADMAN, *The Three Religious Leaders of Oxford and Their Movements.*

Published by The Macmillan Company, New York.

EXULTATION

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name.

Jesus! the name that charms our fears
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

CHARLES WESLEY.

Wesley and the Methodists: Ninth Friday**62. PRODIGIOUS ACTIVITIES**

Prodigious is the word which precisely describes the energy and activity of John Wesley. Yet throughout his life he possessed only a frail constitution. "The chief facts of Wesley's physique and many ailments should be always borne in mind. . . . Like all the Wesleys, he was short in stature and slight in build. His father baptized him before he was a day old, fearing his very early death. At the Charterhouse School, London, and at Lincoln College, Oxford, he had all the signs of pulmonary decline. His was a little, frail, consumptive body. He had small-pox, and thrice suffered fever. A crisis occurred when he was fifty-one. He went to Bristol expecting to die there of consumption. When over seventy years he was for days 'more dead than alive,' and only recovered after a surgical operation. Like his parents, he suffered frequently from gout, although he was always an abstemious man, and practised self-reverence and control. Sixty-nine attacks of sickness are recorded by Wesley in his *Journal* and *Diary*. Many of these attacks were serious."

GEORGE EAYRS, *John Wesley*.

Published by The Epworth Press, London.

ALL IN THE DAY'S WORK

See the way in which he lived his days. Here is a typical portion, as one of his biographers has epitomized it: "His age is seventy-four. On Friday, May 9, he rides from Osmotherly, fifteen miles, to Malton, Yorkshire, suffering at intervals from ague. He preaches. Having heard that E. Ritchie is very ill, he sets out after the service, and reaches Otley, forty-eight miles away, at four o'clock Saturday morning. After seeing the invalid, he rides back to Malton, having, as he says, ridden between ninety and a hundred miles. He rests one hour, then rides twenty-two miles to Scarborough, and preaches in the evening. On Sunday morning he is shaking with fever. He lies between blankets, drinks hot lemonade, perspires, and sleeps for half an hour. Then he rises up and preaches. After this he meets the society. On Monday he is preaching at Bridlington. On Tuesday preaching at Beverley in the morning, and in the evening at Hull, having ridden thirty-six

miles that day. On Wednesday he rides twenty-six miles to Pocklington, preaches, rides twelve miles farther to York, and preaches again. He admits that he feels his 'breast out of order,' and would gladly rest. But he is expected at Tadcaster. He starts at 9 A.M. in a chaise, which breaks down. He borrows a lively horse, whose movement, he cheerfully says, 'electrifies' him, and he feels better! He preaches, and that same night returns twelve miles to York. The next day he 'took the diligence' for London."

HALFORD E. LUCCOCK and PAUL HUTCHINSON, *The Story of Methodism*.

Published by The Abingdon-Cokesbury Press, Nashville.

HIS COACH-LIBRARY

"After Wesley had come far into years his friends presented him with a coach, to lighten the wear and tear of travel. He boarded up one side of it and filled that side with book shelves. Then he put in a table so that he might write as much as he liked. One who knows anything of the strain of writing on the smoothest moving Pullman today can only marvel at writing done in Wesley's coach, especially after people began to refer 'to the rumbling old carriage.' It is said that Wesley finally abandoned this writing in the coach for fear that such continued effort might injure his eyes—this when he was well past seventy years of age!"

FRANCIS J. MCCONNELL.

TRAVELLED 250,000 MILES

"Not a moment of the long day was lost; he rose at four, frequently preached at five, and then rode, or in his older years drove, over wretched roads to his appointments. . . . He crossed St. George's Channel nearly fifty times, and travelled 250,000 miles on land—and this when there were no turnpikes in the north of England. . . . In June, 1750, he was nearly twenty hours in the saddle and covered ninety miles on one day; in 1778 he speaks of having made 280 miles in 48 hours, and in the winter weather of Scotland he rode an equal distance in six days. His northern route in February, 1745, was one of the severest he ever undertook. Gateshead Fell was covered with snow, no roads were visible; wind, hail, and sleet, accompanied by intense cold, made the country one sheet of impassable ice. The horses fell down and had to be led by Wesley and his companions. The following winter he was crusted from head to foot by a blizzard as he struggled

on from Birmingham to Stafford. . . . In his eighty-third year he was as fearless and energetic as ever. . . . He delivered forty-two thousand sermons in fifty years, an average of over fifteen a week. . . . Calmly, deliberately, and with the love that endures to the end, Wesley became the most devoted, laborious, and successful evangelist the Christian Church has known since Apostolic days."

S. PARKES CADMAN, *The Three Religious Leaders of Oxford and Their Movements.*

Published by The Macmillan Company, New York.

FACING VIOLENT OPPOSITION

"There were plenty of people, both high and low, who had no desire to hear the preaching of Wesley and his helpers. And these again and again formed mobs which frequently threatened the lives of the dauntless evangelists. The time came when Charles Wesley claimed that, in certain parts of England, he could pick out the houses of the Methodists by the marks of violence on them! . . . All sorts of methods were used to break up the meetings. Rowdies brought bulls from the ring in which they were indulging in the barbarous sport of bull-baiting and tried to drive them through the crowds. Drummers were hired to drown out the preacher. Horsemen rode recklessly into the ranks of listeners. Stones, vegetables, filth were showered down. Bullies were hired to pummel the preachers. The press-gang took some of the lay preachers, forcing them to serve in army and navy. In more ways than we can here enumerate the very lives of the converts were endangered. Thus, we are told that in the town of Darlston women were knocked down and abused in an unmentionable manner. Their little children meanwhile wandered about the streets, and no neighbor dared give them shelter. Houses were looted, and sometimes destroyed. Through the midst of all this tumult Wesley moved with a serenity that remains a marvel. Not even his enemies were ever able to tell of a time when he had acted as though he were frightened. . . . So through the years, John Wesley rode up and down England, preaching the gospel of Christianity in earnest. The places in which he preached were beyond mention—jails, graveyards, horse-fairs, mining pits, inns, private houses, street corners, the open fields, the hillsides and the valleys."

HALFORD E. LUCKOCK and PAUL HUTCHINSON, *The Story of Methodism.*

Published by The Methodist Book Concern, Cincinnati.

HIS LITERARY OUTPUT

"The total pieces of printed matter published under Wesley's guidance would present, for the times, an incredible total. Take the Christian Library, a collection of religious documents issued in fifty volumes. Wesley edited all this. He never turned over such tasks to a secretary. There is not a sentence in the entire fifty volumes that had not come repeatedly under his eye. The selection itself involved reading most, if not all, the important published religious utterances in the history of the Christian Church . . . that mass was immense to be read and scrutinized and edited by one man, that man traveling on foot, on horseback, and in his carriage forty-five hundred or five thousand miles a year. It is probably not too much to say that Wesley, in the half century of his leadership of the Methodists, made a wider distribution of religious writings dealing with the inner life than had any other man in the previous history of the Church."

FRANCIS J. McCONNELL.

A PRAYER

O God be Thou my teacher. The mysteries of life baffle me. The lessons of life so often elude my grasp. The opportunities of life so many times pass by unseen.

My mind is so dull; illumine it.

My perceptions are so hopelessly inadequate; enlarge them.

My imagination falters before the unknown; quicken its power.

My reason fails in great matters where it is most needed; strengthen its grasp of reality.

Help me to be teachable. Save me from the pride which refuses to learn and the indifference which does not want to learn. Give me the curiosity and eagerness of childhood.

Make me sensitive to the still small voice. Help me to be alert for intimations of Thy will. When Thou dost speak through the lips of others, help me to hear. May I discern what Thou art saying through the momentous events of our time. Help me to hear Thy word with ready attention and glad obedience. Through Jesus Christ our Lord.

ALBERT EDWARD DAY.

Wesley and the Methodists: Ninth Saturday

63. THE MESSAGE

"There were only forty-four sermons in the collection which he gave to the public as containing his message, and these he used over and over. Twenty-four of this number have to do with the practical concerns of Christian living. Many of these are based on texts taken from the Sermon on the Mount. The other twenty deal with the abstract theological and doctrinal questions concerning which Wesley thought his converts should be instructed. . . . Wesley has not a single sermon on the virgin birth; not one on inspiration; not one on the second coming. This does not mean that he did not have beliefs on those subjects; he had, but evidently he did not consider them doctrines of importance when it came to instructing people in the way of salvation and right living. The doctrines he preached on were salvation by faith, justification, the witnesses of the Spirit, the new birth, and the way of the Kingdom. These were Wesley's fundamentals."

HALFORD E. LUCCOCK and PAUL HUTCHINSON, *The Story of Methodism*.
Published by The Abingdon-Cokesbury Press, Nashville.

GOD WORKS THROUGH HUMAN FREEDOM

"'Impossible,' will some men say, 'yea, the greatest of all impossibilities, that we should see a Christian world, yea, a Christian nation, or city! How can these things be?' On one supposition, indeed, not only all impossibilities, but all difficulty vanishes away. Only suppose the Almighty to act *irresistibly*, and the thing is done. . . . But then, man would be man no longer: his inmost nature would be changed. He would no longer be a moral agent, any more than the sun or the wind; as he would no longer be endued with liberty,—a power of choosing, or self determination: consequently, he would no longer be capable of virtue or vice; of reward or punishment. . . . May we not then conceive how he *will* work on the souls of men in times to come, by considering he *does* work *now*, and how he *has* wrought in times past? Take one instance of this. . . . You know how God wrought in *your own* soul. . . . He did not take away your understanding; but enlightened and strengthened it. He did not destroy any of your

affections: rather they were more vigorous than before. Least of all did he take away your liberty; your power of choosing good or evil: he did not *force* you: but, being *assisted* by his grace, you, like Mary, *chose* the better part. Just so has he *assisted* five in one house to make that happy *choice*; fifty or five hundred in one city; and many thousands in a nation;—without depriving any of them of that liberty, which is essential to a moral agent.”

JOHN WESLEY, Sermon on The General Spread of the Gospel.

THE LOVE AND MERCY OF GOD

“This is the blasphemy clearly contained in the *horrible decree* of predestination! And here I fix my foot. On this issue I join issue with every assessor of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say, you will prove it by Scripture. Hold! What will you prove by Scripture? That God is worse than the devil? It cannot be. Whatever that Scripture proves, it never can prove this; whatever its true meaning be, this cannot be its true meaning. Do you ask, What is its true meaning then? If I say, I know not, you have gained nothing; for there are many scriptures, the true sense whereof neither you nor I shall know, till death is swallowed up in victory. But this I know, better it were to say it had no sense at all, than to say it had such a sense as this. It cannot mean, whatever it mean besides, that the God of truth is a liar. Let it mean what it will, it cannot mean that the Judge of all the world is unjust. No scripture can mean that God is not love, or that his mercy is not over all his works: that is, whatever it prove besides, no scripture can prove predestination.”

JOHN WESLEY, Sermon on Free Grace.

TOLERANT OF OTHER OPINIONS

“Every wise man, therefore, will allow others the same liberty of thinking, which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him, with whom he desires to unite in love, that single question, ‘Is thy heart right, as my heart is with thy heart?’ . . . I dare not, therefore, presume to impose my mode of worship on any other. . . . I ask not, therefore, of

him with whom I would unite in love, are you of my church? of my congregation? Do you receive the same form of church government, and allow the same church officers with me? . . . Nor, whether, in the administration of baptism, you agree with me in admitting sureties for the baptized, in the manner of administering it; or the age of those to whom it should be administered? . . . Let all these things stand by; we will talk of them, if need be, at a more convenient season; my only question at present is this, 'Is thine heart right, as my heart is with thy heart?' . . . Art thou employed in doing 'not thy own will, but the will of him that sent thee?' . . . Is it thy meat and drink 'to do the will of thy Father which is in heaven?' Is thine eye single in all things? Always fixed on him? Always looking unto Jesus? Dost thou point at him in whatsoever thou doest? In all thy labour, thy business, thy conversation? Aiming only at the glory of God in all;—'whatsoever thou doest, either in word or deed, doing it all in the name of the Lord Jesus; giving thanks unto God, even the Father, through him?'"

JOHN WESLEY, Sermon on The Catholic Spirit.

THE ALL-SUFFICIENT CHRIST

Thou, O Christ, art all I want;
 More than all in Thee I find:
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind.
 Just and holy is Thy Name,
 I am all unrighteousness;
 False and full of sin I am,
 Thou art full of truth and grace.

CHARLES WESLEY.

INVARIABLY PROPHETIC

"John Wesley was too much in earnest about Christianity to suit an age when Christianity in University circles was more laughed at than investigated. And where it was still a subject of inquiry, the custom was to explain it as little more than a compound of superstition and fanaticism and let it go at that. Wesley was for thirty years closely identified with Oxford University. He was for twenty-six years officially a member of the Oxford

University staff. . . . Nevertheless these weighty deliverances were invariably prophetic, never apologetic. They reverberated the 'Thus saith the Lord' of Scripture and experience. The prophet did not accommodate what he had to say or the way he said it to 'the superiority of the Intellectuals.' They confronted every man alike, whether doctor of philosophy or coal-digger, with the 'Thus saith the Lord.' . . . Wesley told his Oxford audiences precisely what he told the tanners of Cornwall, the colliers at Kingswood, the keelman at Newcastle, the drunkards of Moorfields and the harlots of Drury Lane, that man is a sinner in need of a savior, without any merit of his own, nothing but 'an undone, helpless, damned sinner,' with no resource but the grace of God. Men who had achieved distinction, academic or otherwise, with quantities of stored-up self-respect were not likely to listen complacently to any such terribly humbling, if not insulting, doctrine."

GEORGE CROFT CELL, *The Rediscovery of John Wesley*.

Published by Henry Holt and Company, New York.

200TH ANNIVERSARY MEMORIAM

In those clear, piercing, piteous eyes behold
The very soul that over England flamed!
Deep, pure, intense; consuming shame and ill;
Convicting men of sin; making faith live;
And—this the mightiest miracle of all—
Creating God again in human hearts . . .

Let not that image fade
Ever, O God! from out the minds of men,
Of him, thy messenger and stainless priest,
In a brute, sodden and unfaithful time,
Early and late, o'er land and sea, on-driven;
In youth, in eager manhood, age, extreme—
Driven on forever, back and forth the world;
By that divine, omnipotent desire,
The hunger and the passion for men's souls!

The Poems of Richard Watson Gilder.

Used by permission of, and arrangement with, Houghton Mifflin Company.

Wesley and the Methodists: Tenth Sunday

64. THE MAN WESLEY

John Wesley is an impressive illustration of the fact that God is able to use a man mightily in spite of distressing faults and disturbing weaknesses. Fervently did Wesley believe in witchcraft. He maintained that to give up belief in witches would be to give up the Bible. Staunchly he upheld the doctrine of divine right of kings, and throughout his lifetime remained a Tory of the Tories. While he advised the British Government not to attempt coercion in dealing with the American colonies, later he upheld the action of his Government in attempting by force of arms to put down the sinful rebellion. In dealing with his preachers he was an absolute autocrat and well deserved the title Pope John. Blunder after blunder characterized his relations with women, although his conduct was ever irreproachable morally. His love affair in Georgia was ended by casting lots. He was so inept and bungling in his approaches to Grace Murray that Charles Wesley easily persuaded her not to marry John. Then he married a widow whom he had known for only fifteen days! If he had searched diligently for years he could scarcely have found a woman less fitted to be his wife! Bad matters were made worse by his utterly inexcusable treatment of the former Mrs. Vazeille. Once he urged his wife to be content to be a private, insignificant person, ruled by him as he is ruled by Christ! For thirty years John Wesley and his wife were thorns in the flesh to each other. And no children blessed their home.

Imperfect material is all that God has with which to create the divine society. But the continuing miracle is that He is able to do such mighty work with such frail instruments. John Wesley willed to do the will of God and therefore his life became a channel through which the wisdom and love of God flowed with transforming and redeeming power. Long ago St. Paul exclaimed: "He hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." (2 Cor. 12:9)

LIVING NEAR THE CENTER

"What Wesley wrote in his seventy-fourth year had been true of him for thirty years, and was to be true for more than

fourteen further years. He said that people did not understand his manner of life. 'It is true I travel four or five thousand miles a year; but I generally travel alone in my carriage, and consequently am as retired ten hours in a day as if I were in a wilderness. On other days I never spend less than three hours, frequently ten or twelve in a day alone.' This was as true of him when he travelled on horseback. It should be remembered that Wesley's 'day' had in it eighteen hours. He rose each morning at four, and retired at ten at night. . . . His religious vows were often literally fulfilled, as this: 'To dedicate an hour, morning and evening; no excuse, reason or pretence; to pray every hour, seriously, deliberately.' The most frequent entry in this Methodist's record, sometimes six times in a day is 'prayed'; 'sang' is the next most frequently used; 'meditated' occurs often. . . . 'No one lived nearer the centre than John Wesley,' says Mr. Augustine Birrell. It may be added that few men have lived so much at the centre. For Wesley this centre was God in Christ."

GEORGE EAYRS, *John Wesley*.

Published by The Abingdon-Cokesbury Press, Nashville.

DOING THE WILL OF GOD

"For Wesley himself the path to communion with God was in doing the divine will. The contrast between the Wesley of Oxford and the Wesley of all-over-England was not in fundamental purpose. In the Holy Club he had the same purpose as ever after: the search after God, after communion with God, after the highest form of communion possible. The difference was that in the earlier days he directly sought for such communion through specific exercises. In the later years he became absorbed in the work of bringing God to his fellow men. Woodrow Wilson used to say that character is a by-product, that we win character, at least of the highest type, not by deliberately seeking for it, but by losing ourselves in noble tasks. . . . No one realized and taught more persistently than did Wesley that Christianity is a religion of the will. It is not thinking, as such, or feeling, as such; but these as based upon a will set to do righteousness. . . . If God is a seeking God—and what else is there in the New Testament if he is not?—we see God by looking at the objects toward which he is looking. The deepest communion with him comes from working together with him."

FRANCIS J. MCCONNELL, *John Wesley*.

Published by The Abingdon Press, Cincinnati.

AMAZING GRACE

"Wesley, the Evangelist, was a man possessed of amazing grace. Never did he lose his temper; and always was he prepared to endure a blow, if the dealing of it would relieve the hysteria of his assailant. Repeatedly, when struck by a stone or cudgel, he quietly wiped away the blood and went on preaching without so much as a frown on his face. He loved his enemies; and do what they would, they could not make him discourteous or angry. It is no exaggeration to say that Wesley instilled into the British people a new and highly Christian conception of bravery and courage. . . . In danger, Wesley had taught his followers to think of the Christ before Pilate, of the Son of God before a raging, crucifying mob. Thus it was, that Wesley's serenity first broke, and later won, the heart of many a mob-leader and ruthless enemy: thus it was, too, that many a one-time brute came to be transformed into a gentle, saintly Class-leader and outstanding shepherd of souls. This miraculous Grace was the power which finally conquered the eighteenth-century mob."

J. WESLEY BREADY, *England: Before and After Wesley*.
Published by Harper and Brothers, New York.

FACING OPPOSITION

"Opposition to the new religious movement was inevitable. Both the conditions of the country and the character of the Methodist revival made opposition certain. The invasion of Methodist preachers was resented by high and low alike; but while the bishops replied with quartos, the mob resorted to clubs and stones. . . . The essence of English piety in the eighteenth century was decency and moderation. . . . In such conditions the Methodists began to preach. Unrelated to the ordered machinery of the Establishment, they went into parishes without leave of any one. The Wesleys and Whitefield—and later some others—were priests of the Church of England, but their actions raised grave ecclesiastical questions. . . . To churchmen not troubled as Wesley was by the haunting sense of a mission to be fulfilled and a gospel to preach, such conduct was destructive of all law and order. . . . A religion which implied mingling with the mob or exposing one's religious sentiments in public was as revolting as would have been the thought of exposing one's household privacy in the market-

square. . . . In retaliation the clergy locked their doors, and the gentry, with those who wanted to be taken for gentry, tried not to smile when they heard that the mob had attacked a Methodist preacher. . . . The tavern-keeper was at one with the actor and the beau in disliking Wesley and his followers. The fox-hunting, hard-drinking country parson would not look with favor upon a brother priest who referred publicly to 'soul-damning clergymen.' "

UMPHREY LEE, *The Lord's Horseman*.

Published by The Century Company, New York.

A PURIFYING FIRE

In spite of extreme weaknesses, John Wesley flamed across England for fifty years as a purifying fire. With accuracy Woodrow Wilson was able to say: "The Church was dead and Wesley awakened it; the poor were neglected and Wesley sought them out; the gospel was shrunken into formulas and Wesley flung it fresh upon the air once more in the speech of common men; the air stagnant and fetid; he cleared and purified it by speaking always and everywhere the word of God; and men's spirits responded, leaped at the message and were made wholesome as they comprehended."

"John Wesley lived from June 17, 1703, to March 2, 1791—practically the whole of the eighteenth century. . . . The opinion of virtually all students of his life is that he stands out above the other religious leaders of his time for two qualities—his God-consciousness, or awareness of God, or devotion to what appeared to him to be the will of God, or whatever we mean by a God-filled spirit. On the other hand, the students concede to Wesley a talent for practical administration amounting to genius."

FRANCIS J. McCONNELL, *John Wesley*.

Published by The Abingdon-Cokesbury Press, Nashville.

A PRAYER

Grant us such grace that we may work Thy Will
And speak Thy words and walk before Thy Face,
Profound and calm, like waters deep and still:
Grant us such grace.

CHRISTINA GEORGINA ROSSETTI, 1830-1894.

Wesley and the Methodists: Tenth Monday

65. THE EARLY METHODISTS

"The Methodist Revival was a singing revival. The Methodists were happy folk. They sang at meeting, on the way to meeting, on the way home from the meeting, at home, at work, at leisure. In fact, that was one of the charges sometimes brought against them—that they sang too much. . . . The Methodist Revival sang a new day into Britain. It sang a new day into the churches of the English-speaking world. Before the coming of the Wesleys there had been no singing of hymns, in our modern sense, in the churches. The ancient chants, with metrical versions of the Psalms, had been the only music thought fit to be heard in the house of God. Charles Wesley changed all that. The meetings of the Methodists were not at first considered as church services, and the attendants caught the habit of singing the Wesley hymns without any thought of incongruity. From that it was only a short step to a new concept of sacred music. In an incredibly short period this new fervor for Christian praise had swept through the united kingdoms."

HALFORD E. LUCCOCK and PAUL HUTCHINSON, *The Story of Methodism*.
Published by The Abingdon-Cokesbury Press, Nashville.

RUSTIC APOSTLES

"John Telford is completely justified in saying: 'No leader of a great religious movement was ever more happy in his helpers than Wesley.' In a vital sense, these rustic Apostles of the Cross were men of the people; yet they were men new-born to a life high above the people, and their ruling passion to lift the fallen and depraved to the heights of that new-born life. . . . To a phenomenal degree, these despised itinerant preachers were the forerunners and heralds of the principles of a true Christian democracy; for, more than history has yet realised, did they create and release influences, which have affected profoundly the sanest movements for social emancipation throughout the English-speaking world. . . . More than any other creative spiritual movement in modern history, the Evangelical Revival mediated a religion of the people, for the people, and by the people; but its

power lay in the fact that it made the people vitally conscious of God."

J. WESLEY BREADY, *England: Before and After Wesley*.
Published by Harper and Brothers, New York.

POPULAR EDUCATION

"The earliest Methodist group at Oxford had rated highly their service in providing instruction for poor children. . . . As early as 1739, Whitefield had initiated the idea of a school among the poor colliers at Kingswood, a project that Wesley carried through. . . . Of much greater extent were the numerous charity schools scattered throughout the societies. . . . The most completely organized form of educative activity which the movement undertook was the wide dissemination of literature as a project of popular instruction. . . . It began with the preachers who were warned that one could 'never be a deep Preacher without' extensive reading, 'any more than a thorough Christian.' Wesley himself conducted classes in systematic reading with them, and enjoined his preachers to spend 'at least five hours in twenty-four in reading the most useful books.' . . . John Wesley 'consistently sought to educate his own people,' with the result that 'no man in the eighteenth century did so much to create a taste for good reading, and to supply it with books at the lowest prices.' This is a fair appraisal of the achievements of the early revival."

WELLMAN J. WARNER, *The Wesleyan Movement in the Industrial Revolution*.

Published by Longmans, Green and Co., New York.

THE TRAINING OF LAYMEN

"As the Methodist Societies increased, the laymen were encouraged to speak, to pray, to lead meetings, to keep accounts, and prepare records and reports, the abilities of men were discovered and developed, and their confidence in themselves and in their own possibilities grew. It is noteworthy that a goodly number of the leaders of labor and of political groups leading up to the Chartist Movement of later days, could say that they had served their apprenticeship in the leadership of men in the Methodist chapels. . . . The development, first of consciousness of their own manhood, led, in varying degrees, to self-expression, self-discipline, the realization of a more capable and more emancipated

self, then of a socially responsible self, and so on, to the mastery of circumstances and situations, to the leadership of men and movements. This was the miracle in the life of many a man who began the process in the halting accents of a convert in an obscure Wesleyan chapel. For whatever they might be in mine or mill, here in the chapel they were men; they had worth and dignity in the eyes of God and their brethren. . . . This confirmation of human values, the recognition of the common man, was one of the most far-reaching and widely significant elements in Wesley's work."

KATHLEEN WALKER MACARTHUR, *The Economic Ethics of John Wesley*.
Published by The Abingdon Press, New York City.

LAY PREACHERS

"Under the new intellectual stimulus given to laboring men and adult education, the workers began to read, to speak, to preach, to form unions for self-government, and to agitate to improve their wretched conditions. It might almost be said that the British Labor Movement was born in the chapels of primitive Methodism. One result has been that instead of the materialistic, Marxian, and often anti-religious attitude of organized labor in Central, Eastern and Southern Europe, the British Labor Movement has probably been the most religious, the most deeply imbued with high idealism and the most determined to use education and constitutional methods of any labor movement in the world. Such deeply religious men as Keir Hardie, Ramsay MacDonald and Arthur Henderson, were one social result of Wesley's work."

SHERWOOD EDDY.

THE INDUSTRIAL VIRTUES

"With a frequency that it would be tedious to illustrate at every point, Wesley seems to have striven to inculcate what are sometimes called the 'industrial' virtues; those virtues which the Puritans are said to have exalted into a religion, and which, penetrating the masses of ignorant and desperate workers, laid the foundation for their economic betterment. The moral duty of untiring industry, of cleanliness and right habits in personal hygiene, of prudence and diligence in business, temperance, thrift, honesty, and self-reliance—these were tangible ideals which the

masses could understand and lay hold of. The practice of them as religious duties brought almost immediate rewards in self-dependence and self-respect, in increased prosperity, as the cultivation of these qualities fitted men to take advantage of the new opportunities appearing with the rising tide of a new industrial era. . . .

"It is sometimes reckoned a reproach against Wesley that he did not pay more attention to the environmental causes of the human depravity he was daily witnessing. He did not attack in so many words the operations of the Elizabethan Poor Law; he found no fault with the rapidly developing Factory System as such; he made no formal protests against Child Labor; he initiated no social legislation. . . . He saw individuals changed in habit, and men who had been little more than beasts become self-respecting, self-reliant, industrious, law-abiding, and increasingly prosperous. He saw them develop trustworthiness, efficiency, honesty, and disciplined integrity, and that not only among scattered individuals, but whole communities. Human nature could be changed; was being changed before the eyes of the world, and it was little wonder if he believed profoundly that in just such manner the whole of society could be changed. He believed that this changed life would create between master and man a community of interest, a reciprocity of responsibility that would issue in fair wages, fair labor, and just economic conditions throughout."

KATHLEEN WALKER MACARTHUR, *The Economic Ethics of John Wesley*.

Published by The Abingdon Press, New York.

SOCIAL EFFECTS

"Looking at the social effects of Methodism in the large, we sum up by saying that the effect on the industrial situation was threefold. First, it ministered to the hard lot of the workers, helping them discover themselves, by lifting them above the sordidness of their condition and opening to them doors to a higher spiritual world. . . . Second, it fulfilled Wesley's prediction as to the outcome of the thrift and frugality and industry encouraged by the Wesleyan ideal and helped some workers to industrial leadership, which usually landed them in conservatism. . . . Many Methodists got into the class of successful merchant or industrial leader. The third effect was in arousing minds of the Shaftesbury type to the wrongs possible and actual under the new industrial order."

FRANCIS J. McCONNELL.

The Restoration Movement: Tenth Tuesday

66. THOMAS CAMPBELL

"About 120 years ago, when New York was still a Knickerbocker village with its unpaved streets fitfully lit by whale-oil lamps, and Boston had not yet been discovered by the Irish; when Kentucky and Ohio were the most westerly states in the Union, and Illinois was still a part of the Territory of Indiana; when there were only two colleges west of the Alleghenies and very few east of them, and when there was not a public school, in the modern sense, in the United States; when, in short, this country was a frontier from the Hudson River to as far west as even Daniel Boone cared to venture—there arose in the district just south of Pittsburgh a band of religious reformers whose spiritual descendents now form the fifth largest Protestant body in the United States. From the pulpit of a little country church, which never had more than fifty members, they called upon the divided regiments of Christianity to unite into a single army upon the simple bond of loyalty to Christ as the head of the church, and presently they developed a program of specific reforms based upon the restoration of what they conceived to be the essential features of primitive Christianity."

WINFRED ERNEST GARRISON, *Religion Follows the Frontier*.
Published by Harper and Brothers, New York.

THOMAS CAMPBELL

"Thomas Campbell, who was of Scotch descent, was born in Ireland in 1763. His father, who had been a Roman Catholic, renounced Catholicism for the Anglican Church, and he was anxious that his sons should 'serve God according to act of Parliament.' The formal, ritualistic service of the Anglican Church did not satisfy Thomas when he grew to young manhood, and he began to attend the services of the Presbyterian Church. The Presbyterian Church in Scotland and Ireland was at this time very much divided. . . .

"Under the strain of the double task of preaching and teaching Thomas Campbell was impaired in health. His physician insisted on an absolute change of pursuit such as would be offered by a long sea-voyage. In order that he might regain his health and

investigate America with a view to moving his family thither he sailed for the New World in 1807. Alexander Campbell, who had grown to be a young man, was not only given charge of the family, but he agreed to carry on the work of the academy until the father should either return or send for the family to join him in America. . . .

"Thomas Campbell was soon very much disappointed in the religious conditions in western Pennsylvania. He had been troubled over the divisions in the Old World and had hoped that the spirit of liberty in the New World would tend to cultivate a closer fellowship among the churches. In this he was to be sorely disappointed. . . .

EARLY LEADERSHIP

"On account of his scholarship, general culture, and natural leadership Thomas Campbell was given a hearty welcome by the Chartiers Presbytery. He was soon recognized as a leader, but it was not long until some of his ministerial brethren began to regard him with suspicion because of his apparent disregard of ecclesiastical regulations and because of his fraternizing attitude towards the members of other churches. This suspicion found ground for action when Mr. Campbell was on a preaching tour with a young minister by the name of Wilson. The purpose of this tour was to administer the Lord's Supper to the members of the Seceder Church who were scattered over that sparsely settled country. They found members of other branches of the Presbyterian Church who had not for years had the privilege of coming to the Lord's Table. Mr. Campbell, moved by this condition, did the thing which he believed was Christian regardless of church regulations. In the preparatory service he expressed regret at the divided condition of the church which made it difficult for many sections to have the ministrations of the church, and he urged all who were prepared for the service, regardless of party differences, to enjoy the privilege of the communion which was offered to them. . . .

"A meeting was called of those who were interested in the religious situation of which Thomas Campbell was the center to talk over plans for the future. This meeting was held in the western part of Pennsylvania, between Mt. Pleasant and Washing-

ton, in the home of Abraham Altars. Most of those present were church members, but they were dissatisfied with the narrow sectarian spirit which was manifested. This was a very important meeting because a program was being formulated in the minds of a little group of people who were soon to commit themselves to its realization. Mr. Campbell rehearsed the evils which were resulting from a divided church. He declared that these divisions had been occasioned by the exaltation of human opinions. He confidently affirmed that union could be brought about if all would go back to the simple teachings of the Scriptures. As the spokesman of the little group, he declared it was his purpose to live according to the divine rule. That rule, as he stated it, became the slogan of the movement—"Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

THE DECLARATION AND ADDRESS

"The outcome of the deliberations of the committee which was appointed by the meeting which organized The Christian Association of Washington was the *Declaration and Address*. It was written by Thomas Campbell in a little upstairs room in the home of Mr. Welch and was unanimously approved and ordered published September 7, 1809. The adoption of this statement by the little group of followers of Thomas Campbell was the inauguration of the movement which developed into the Christian Church.

"The *Declaration and Address* was in reality the constitution of the Christian Association of Washington, and its purposes and aims were very definitely stated in the introduction. They declared that they had rejected 'human opinions and the inventions of men' as of any authority in the church of God and had taken the word of God as their only rule, and they invited their brethren to join with them on this basis. The purpose of the Association was to promote simple, evangelical Christianity, freed from the entanglements of human opinions. It was not a church, but a voluntary organization for the promotion of church reformation."

ALONZO W. FORTUNE, *Origin and Development of the Disciples*.
Published by The Bethany Press, St. Louis.

THE ORIGINAL STANDARD

"This immortal document was presented to a special meeting of the leading members and they unanimously accepted it and or-

dered it printed. It was an ardent and powerful appeal for unity on the practice of the primitive New Testament Church. An excellent introduction closed with the following words: 'Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contention about such things, returning to and holding fast by the original standard; taking the Divine word alone for our rule; and Holy Spirit for our teacher and guide to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord. Impressed with these sentiments, we have resolved as follows: That we form ourselves into a religious association under the denomination of Christian Association of Washington, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men. That this Society by no means considers itself a church, nor does at all assume to itself the powers peculiar to such a society.' "

WALTER WILSON JENNINGS, *A Short History of the Disciples of Christ.*

Published by The Bethany Press, St. Louis.

THE ESSENTIALS

The propositions set forth in the *Declaration and Address* have been summarized in these words by Professor F. D. Kershner:

First, the essential unity of the Church of Christ.

Second, the supreme authority of the Scriptures.

Third, the special authority of the New Testament.

Fourth, the fallacy of human creeds.

Fifth, the essential brotherhood of all who love Christ and try to follow him.

Sixth, that if human innovations be removed from the church, the followers of Christ will unite upon the scriptural platform.

The Restoration Movement: Tenth Wednesday**67. ALEXANDER CAMPBELL**

"The youthful Alexander Campbell, aged nineteen when his father migrated from Ireland to America in May, 1807, assumed charge of the school at Ahorey and shared with his mother the care of a considerable family of younger brothers and sisters. In the autumn of the following year, pursuant to instructions from Thomas Campbell, the family embarked for America in a vessel which was promptly wrecked on the coast of Scotland. In the midst of the perils of shipwreck, Alexander had a religious experience and vowed to devote himself to the ministry. . . . The rude interruption of the voyage so late in the sailing season made it necessary to postpone the resumption of the journey until the next year, and thus made possible for him a year in the University of Glasgow. This year at Glasgow proved to be of the utmost importance. . . . Alexander Campbell became dissatisfied with his connection with the Seceder Presbyterian Church during that year . . . and virtually walked out of the Presbyterian church. . . . In early August he embarked for America with the family, a young man all the more in earnest about his religion because fidelity to it had compelled him to leave the church of his childhood. . . .

"Alexander Campbell and the family reached New York on September 29th, 1809, after a voyage of fifty-four days. Journeying to Philadelphia by stage-coach and thence westward by wagon, they were met on the road in western Pennsylvania by Thomas Campbell on October 19th. The 'Declaration and Address' had been approved and ordered printed on September 7th, and was now already in print."

WINFRED ERNEST GARRISON, *Religion Follows the Frontier*.
Published by Harper and Brothers, New York.

ENTERS THE MINISTRY

"Alexander Campbell immediately decided to cast his lot with the infant movement. Later, he decided, much to the gratification of his father, to enter the ministry and, pursuant to this decision, embarked upon a course of ministerial training under the tuition of the elder Campbell. His marriage to Miss Margaret Brown,

March 12th, 1811, determined him to remain in the community in which his father had settled since the farm of his father-in-law passed to his wife, becoming the basis of the substantial fortune which he afterwards amassed through the importation of pure-bred sheep from Scotland. . . . The immersion of the Campbells in June 1812, followed by the majority of the members of the Association, made it practically certain that the new communion would become an immersionist body."

JESSE R. KELLEMS, *Alexander Campbell and the Disciples.*

THE FIRST CONGREGATION

"The first separate organization as a church was formed May 4, 1811, at Brush Run, Pennsylvania, with twenty-nine members; in 1813 this church united with the Redstone Baptist Association and ten years after with the Mahoning association of the same people. In 1823 Mr. Campbell began publishing *The Christian Baptist*, and his teaching soon attracted wide attention. Opposition was aroused and his views were denounced as heterodox, but large numbers accepted them. Many new churches came into existence under his labors and those of Walter Scott, and the Baptists began to declare non-fellowship with the Campbells and their associates. Thus the Disciples were driven to form themselves into a separate body, that they might follow the truth as God gave them to see it."

B. A. ABBOTT, *The Disciples.*

Published by The Bethany Press, St. Louis.

A NEW MOVEMENT

"In dealing with the origin of the communion variously known as 'The Disciples of Christ,' 'Christians,' or 'Churches of Christ,' one instinctively feels that he is considering a movement rather than a church or churches. *In its beginning* there was no thought among any of those whose efforts resulted in its ultimate formation, of the organization of a *new Church or religious party*. The high ideal which had been the moving cause of all they thought and did, was diametrically opposed to such a course; indeed, to abolish all divisions and parties was the lofty resolve to which they heartily directed their very energy. At the time of its inception, it profoundly affected the whole of American religious society. Like a new Renaissance or Reformation, it was an im-

perative call to freedom of thought, freedom of speech, and the right of the individual to interpret the Christian scriptures. Its first leaders did not hesitate openly to preach its doctrines as calculated to reform the Church, to accomplish a destruction of sectarian walls, and to bring all Christians to a unity upon the truth. For the first period of its existence, it was a movement for Reformation, and those who espoused its principles were known as 'Reformers.' Gradually recognizing the fact, however, that a new reformation, as such, was seemingly doomed to fail because of the simple fact that those to whom their appeals were addressed and in whose interests the work was being propagated, were treating it all with bland indifference, the movement began to crystallize into an independent organization. . . . About the year 1830, therefore, the movement definitely changes its character and becomes a movement for the 'Restoration of Primitive Christianity.' "

JESSE R. KELLEMS, *Alexander Campbell and the Disciples.*
Published by Richard R. Smith, Inc., New York.

BARTON W. STONE

In 1831 and 1832 steps were taken to unite the followers of the Campbells and those of Barton W. Stone. "In 1803 a great revival reached its height in Kentucky; party lines were somewhat lost in the liberal preaching of young men who participated. The Synod of Kentucky sought to curb them; five leaders withdrew and formed an independent presbytery; they soon tired of the new organization, so in 1804 the 'Last Will and Testament of the Springfield Presbytery' was written. The will decreed that the presbytery should die, that there be but one Lord over God's heritage, that the Bible be studied and used as the sole authority in religion, that the Church resume her native right of internal government, and gospel preachers be trained and supported. In this movement Barton W. Stone led."

CLOYD GOODNIGHT.

FAMOUS DEBATES

"In 1829 Alexander Campbell conducted his world-famous debate with Robert Owen. . . . Owen had thrown down the gauntlet to the clergy of America, to discuss the foundations of the Christian Religion, and Campbell accepted it. This discussion

was read throughout the English speaking world, and gave him international recognition. . . . In the same year he discontinued the publication of the paper 'Christian Baptist' which he had been editing for seven years. These seven volumes contain some of the finest work of his life. In August, he was elected to the Constitutional Assembly of Virginia, in which body he served with distinction until the following year. The first of the new year saw the birth of the 'Millennial Harbinger,' which he edited for thirty-three years. . . . In January, 1840, the charter of Bethany College was secured; in May the first meeting of the trustees was held; and in October its doors were opened. At the second meeting of the trustees, Campbell was elected President of the new institution. . . . In 1847 Campbell made a tour of the British Isles, speaking to crowded houses in all the larger cities of England and Scotland. In 1849, the question as to missionary cooperation having been long discussed, the Disciples took a forward step in the organization of the American Christian Missionary Society, and the election of Campbell as its first President. In the following year, while on a trip to Baltimore, he received a pressing invitation to address both houses of the United States Congress. . . . Thomas Campbell, the father, passed away January 4th, 1854, at the advanced age of ninety-one. . . . At 11:45, the night of March 4th, 1866, after an illness of a few days, Alexander Campbell finished his life work, sincerely mourned around the world, by a communion of more than a half million members."

JESSE R. KELLEMS, *Alexander Campbell and the Disciples.*
Published by Richard R. Smith, Inc., New York.

A PRAYER

"O God, who hast promised to be an everlasting Presence among men, graciously go with us and before us, that we may walk with Thee and be thy disciples. May thy spirit sink into us, broadening and unfolding our lives into larger proportions. Give us wider horizon and larger liberty. Make duty delightful and service freedom. Make shameful to us every act of sin; let the lure of evil fade from off it, and may the obedient and loyal spirit sway us like a passion. Grant us true fellowship with Jesus Christ, that we may be able to enter deeper and deeper into his life and spirit."

SAMUEL H. HOWE.

Missionary Pathfinders: Tenth Thursday

68. WILLIAM CAREY

"The English pioneer in the modern missionary movement was William Carey (1761-1834), a poor shoemaker, who became a Baptist minister and, by constant study, learnt Latin, Greek and Hebrew. As a young minister of twenty-five he ventured to ask at the Baptist Conference whether the command given to the Apostles to go and teach all nations was not binding on us also, and as a result was called 'a miserable enthusiast' by the president, who said sternly: 'Sit down, young man; when it pleases God to convert the heathen, He will do it without your help.' Carey was not daunted, but returned with fresh earnestness to his studies. Six years later he preached a missionary sermon to a gathering of ministers at Nottingham. Its two leading thoughts were: 'Expect great things from God'; 'Attempt great things for God,' and the sermon so moved some of his hearers that twelve ministers combined to form a Baptist Missionary Society, contributing from their modest resources £13 2s. 6d. for its endowment (about \$65!!!). A year later (at the age of 33) Carey himself sailed for India. . . .

"The East India Company . . . considered 'the sending out of missionaries into our Eastern possessions to be the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy, it brings the peace and safety of our possessions into peril.' Carey was not allowed to live in Calcutta and had to settle in Serampore, under the Danish flag."

LOUISE CREIGHTON, *Missions: Their Rise and Development*.
Published by Henry Holt & Company, New York.

THE THREE OF SERAMPORE

"In 1799 Carey received word that reinforcements were coming out to join the Mission. These were Joshua Marshman and William Ward, who subsequently formed with Carey the famous Three of Serampore. . . . The situation which Carey had now to

face was an exceedingly difficult one, and one that called for faith and courage in no ordinary degree. The combined mission party numbered nineteen souls, ten adults and nine children, and their bare maintenance in Serampore was likely to exceed remittances from home. It was therefore necessary to find some other means of support. Within a week of Carey's arrival (from the indigo factory at Kidderpore) a plan of action was formed. It was agreed that all should live together, and be supported by a common fund, into which all individual earnings should go. The Marshmans arranged to open a boarding-school, while Ward hoped to make the printing-press a financial success. . . .

"After five years, when the Mission had prospered and extended, a revised form of agreement was drawn up, to be read thrice a year in all the stations of the Mission. It concluded with these noble words: 'Finally, let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. O that He may sanctify us for His work! Let us for ever shut out the idea of laying up a cawrie [mite] for ourselves or our children. . . .' The Serampore Brotherhood was perhaps not fitted to become a permanent institution, human nature being what it is. But in the hands of the immortal Three, and animated by their spirit of perfect devotion, it was a complete success, both spiritually and financially. It was not only self-supporting, but contributed thousands of pounds for the missionary cause."

J. H. MORRISON, *William Carey*.

Published by Hodder and Stoughton, London.

RESULTS

"A recent historian of missions thus sums up the results of this missionary and philanthropic pioneering of Carey and his fellows, in the first third of the nineteenth century: 'The first complete or partial translation of the Bible printed in forty languages or dialects of India, China, Central Asia, and other neighboring lands . . .; the first prose work and vernacular newspaper in Bengali, the language of seventy million human beings; the first printing-press on an organized scale, paper-mill, and steam engine seen in India; the first Christian primary school in North India; the first efforts to educate native girls and women; the first college

to train native ministers and Christianize native Hindus; the first Hindu Protestant convert; the first medical mission; the establishment and maintenance of at least thirty separate large mission stations; the first botanic garden and society for the improvement of agriculture and horticulture in India; the first translation into English of the great Sanskrit epics . . . ' that Carey was, of all the men England ever sent to her Indian domains, the greatest benefactor of the Hindu race, we are just beginning dimly to appreciate."

HENRY C. VEDDER, *Christian Epoch-Makers*.
Published by The Griffith & Rowland Press, Philadelphia.

FORTY YEARS OF DEVOTION

William Carey endured many hardships as a good soldier of Christ Jesus. In his early ministry in England, he and his family experienced the pinch of extreme poverty, his combined earnings as preacher and cobbler being pitifully inadequate. His first child died of fever, and Carey himself was seriously ill. His first marriage was highly imprudent, Mrs. Carey being entirely out of sympathy with his sacrificial devotion. Their life together was extremely unhappy. Finally her mind gave way and the last fourteen years of her life in India she was kept under restraint as hopelessly insane. Another son died of dysentery. Progress was slow and Carey had to wait seven years for his first convert from Hinduism. At one time their printing office was destroyed by fire, with the loss also of important manuscripts. For years he faced opposition from the East India Company and from members of the British community in India. After years of criticism from the missionary society at home, and in order to escape strangulating control of his work by missionary officials, he and his colleagues broke away entirely and conducted their work independently. "When Serampore was cut off in 1828 from the support of the Missionary Society, it had ten stations and twenty-eight missionaries, European and native, dependent upon it. Instead of listening to counsels of prudence, or considering a policy of retrenchment, Carey, with transcendent faith and courage, kept on steadily planning advance. Before his death in 1834 the ten stations had become eighteen, and the twenty-eight missionaries had become fifty. This magnificent result was not achieved without extreme self-sacrifice. To provide for a mission in Assam, Carey reduced his own personal expenses

within the narrowest limits, and gave up his Government pension (as a retired professor in a government university)." For forty years of distinguished service Carey had received a total of £600 from the Society which sent him out, while his own contributions to the cause of missions amounted to £26,625. From first to last the Serampore Three contributed from their own earnings £90,000 to the missionary enterprise.

A PLODDER

William Carey once referred to himself as a plodder, saying, "I can plod. I can persevere in any definite pursuit." One of his biographers says: "In Dr. Carey's mind and habits of life, there was nothing of the marvellous; no great and original transcendancy of intellect; no enthusiasm and impetuosity of feeling; nothing to dazzle or surprise. Whatever of usefulness and of consequent reputation he attained to was the result of an entire and patient devotion of a single heart and clear intelligence to a well-defined, great, and practicable object;—an object which demanded great labour, but which presented great attraction, and ultimate success." And Dr. Robert E. Speer says that Carey "had a genius for plodding."

CENTERED IN CHRIST

"In the year 1830 a star of the first magnitude appeared in India, in the person of Alexander Duff, the young Scottish missionary, upon whom Carey's mantle was to fall. . . . Duff visited Carey on several occasions during the closing three years of his life. His last visit is thus described: 'He spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, "Pray." Duff knelt down and prayed, and then said good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."'"

J. H. MORRISON, WILLIAM CAREY.

Published by Hodder and Stoughton, London.

Missionary Pathfinders: Tenth Friday

69. ROBERT MORRISON

"Shut in by the massive mountains of Tibet on the west, by the Gobi desert on the north, and by the mighty deep upon the east and south, China had with comparative ease pursued her policy of exclusion. The Great Wall with its fifteen hundred miles of ramparts, built for additional security on the north, had stood for more than two thousand years as a symbol of her love of isolation. . . . The Portuguese were the first European nation, after the rounding of the Cape of Good Hope in 1498, to open up trade with China. They were followed by the Dutch, then by the British East Indian Company. . . . One early writer likened the position of the Europeans at Canton to that of the inmates of a zoological garden, so cabined and confined were they, and Wells Williams quotes the following Chinese rule for dealing with traders from beyond the seas: 'The barbarians are like beasts and are not to be ruled on the same principle as citizens. Were anyone to attempt controlling them by the great maxims of reason it would tend to nothing but confusion. The ancient kings well understood this and accordingly ruled barbarians by misrule; therefore to rule barbarians by misrule is the true and best way of ruling them. . . .' In 1759, Mr. Flint, a distinguished servant of the East India Company, and more daring than his fellows, ventured north as far as Tientsin in a Chinese junk, and persuaded a local official to present a petition to the Emperor requesting larger liberties for trade. For this presumption the official who presented the petition was beheaded, and Flint was cast into a vile prison for two and a half years despite the joint protests of the British, French, Danes, Swedes and Dutch, and was then expelled from the country."

MARSHALL BROOMHALL, *Robert Morrison*.
Published by George H. Doran Co., New York.

BEGINNING THE CHINESE REVOLUTION

"A Chinese politician who held one of the highest positions under the new republican government, in answer to the question, When did the Chinese revolution begin? replied, On the day that Robert Morrison the missionary landed in Canton. The start of

Protestant missions in China, notwithstanding the fact that the earliest Protestant missionaries were wholly devoid of political aims, was in fact, the introduction of a new factor into the political life of China, the far-reaching results of which can now be seen.

"Robert Morrison reached China in 1807 as the representative of the London Missionary Society. Although he was not directly instrumental in winning many converts, his literary work and his skill and perseverance in overcoming what often seemed insuperable difficulties justify us in regarding him as one of the greatest among Christian missionaries in China. . . . Morrison's chief work was of a literary character. In 1813 he published the whole New Testament in a colloquial dialect, and later on he printed, at the expense of the East India Company, his Chinese dictionary, which was of immense use to subsequent missionaries and students of the language. Before his death in 1834 he had translated nearly the whole of the Bible into Chinese and had published in addition a large number of tracts and booklets."

CHARLES HENRY ROBINSON, *History of Christian Missions*.
Published by Charles Scribner's Sons, New York.

THE TRANSLATOR

"Morrison was born in 1782 in Northumberland. He was reared in a religious home and at fifteen or sixteen passed through the experience of conversion and joined the Presbyterian Church. He was very studious and by his reading had his attention directed to missions. In 1804 he offered himself to the London Missionary Society, and the earnestness of his purpose is shown by the fact that while still a student in London he began the acquisition of the Chinese language through the manuscript in the British Museum and with the aid of a Chinese. Because of the English East India Company's hostility to missions he was obliged to go to the United States and seek passage to the East on an American ship. Armed with a letter from Madison, the American Secretary of State, to the American Consul in China, he set sail from New York and arrived in Canton in September, 1807. There he continued his study of the language with the help of two Chinese Roman Catholic Christians, and after some months (1809), to make his position in China more secure, became a translator of that same East India Company which at first had been so inhospitable . . . so the first Protestant missionary to China became closely associated with a British trading company and the government of Eng-

land. Morrison, however, always thought of himself as primarily a missionary and never allowed his service to the Company to take precedence over his first calling."

KENNETH SCOTT LATOURETTE, *A History of Christian Missions in China*.
Published by The Macmillan Company, New York.

COURAGE AND FORTITUDE

Courage and fortitude Robert Morrison possessed in high degree. And he needed them! The stormy passage from England to New York required 109 days, while another 113 days were consumed by the voyage from New York to Canton. Travel on the high seas in those days was an ordeal and Morrison's experience was made more terrifying by the outbreak of a serious fire. On another voyage mutiny broke out and was quelled with difficulty. Once Morrison narrowly escaped capture by pirates off the China coast. His prodigious work of translation was carried on with extreme difficulty and grave danger because Chinese were forbidden under penalty of death to teach their language to barbarians and it was a crime in China to print books on the Christian religion. Fire destroyed part of his library and white ants consumed some of his precious printing blocks. Progress was slow and visible results were inconspicuous. Ten converts to Christianity in the first twenty-five years! With only one furlough in twenty-seven years, Morrison struggled on practically alone at Canton and at the time of his death there were only two other Protestant missionaries in all China. Loneliness was his fate. For at least six months out of every year he was separated from his family, he in Canton and they in Macao the Portuguese center, because the Chinese authorities refused to permit English women to reside in Canton. A tax of \$300 was imposed for the privilege of making the journey between Canton and Macao and an additional \$40 was needed for boat hire. Morrison was once separated from his family for six years while they were in England. He lost prematurely his oldest child and his first wife. His second wife and their children were far away in England at the time of his lonely death in China.

AFTER 110 YEARS!

"The last night before we reached Shanghai, I went out alone on the forward deck to look off across the quiet waters toward

China, and to contrast our approach with Robert Morrison's more than a hundred and ten years ago. He came alone in the face of the opposition of the greatest commercial organization in the world, the East India Company. No one was waiting for him. He would find no home prepared to welcome him, no facilities for language study, no readiness of the people to receive him. They wanted nothing that he had to offer. . . . But how immeasurably different our missionary situation from his! Thousands of missionaries were settled now over the whole of China. . . . Our company would be welcomed in Shanghai by hundreds of missionary friends and would find a living Chinese Church established over all the provinces."

ROBERT E. SPEER, quoted in Marshall Broomhall, *Robert Morrison*.
Published by George H. Doran Company, New York.

THE RIGHTEOUS SHALL LIVE BY FAITH!

While enroute to China to begin his new work, Robert Morrison was thus addressed by a business man in New York City, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, Sir," said Morrison, "I expect God will."

A PRAYER

O live in us this day,
O clothe thyself, thy purpose yet again
In human clay:
Work through our feebleness thy strength,
Work through our meanness thy nobility,
Work through our helpless poverty of soul
Thy grace, thy glory and thy love.

J. H. OLDHAM.

Missionary Pathfinders: Tenth Saturday

70. ADONIRAM JUDSON

Adoniram Judson was one of the most creative and heroic of all Christian missionaries. He was the leading figure in the formation of the first missionary society in the United States and for thirty-seven years served the people of Burma with unsurpassed zeal and devotion.

Enrolled in Andover Theological Seminary in 1810 was one of the most remarkable groups ever assembled in any seminary: Samuel J. Mills and James Richards of the original "hay-stack prayer-meeting group" at Williams; Luther Rice and Gordon Hall, who had united with the "hay-stack group"; Samuel Newell, from Harvard, Samuel Nott, Jr., from Union College, and Adoniram Judson. All of these men became intensely concerned about the sending of missionaries to foreign lands. They first enlisted the cooperation of some of their seminary professors and neighboring ministers, with the result that they were given opportunity to present their concern before the General Association of Massachusetts Proper, recently organized and representing the evangelical Congregationalists of the state. Judson and his colleagues produced a profound impression and the next day a resolution was passed recommending the formation of a Board of Commissioners for Foreign Missions, out of which came the first of all American missionary societies, the American Board of Commissioners for Foreign Missions.

THE FIRST TO SAIL

After some delay and the overcoming of innumerable obstacles, Judson, Nott, Newell, Rice and Hall were appointed as missionaries to the Far East. On February 19, 1812, Judson with his bride Ann Hasseltine, and Newell with his bride Harriet Atwood, sailed from Salem in the good ship *Caravan*, 90 feet long and measuring 267 tons, as contrasted with the *Normandie* of another century 1027 feet long and 75,000 tons! On the day before Samuel Nott and his bride Roxana Peck, Rice and Hall sailed from Philadelphia on the *Harmony*. Four months later the Judsons and the Newells disembarked from the *Caravan* at Calcutta and spent their first night ashore in the home of the famous William Carey. But

they were not to be permitted to carry out their plan of devoting their lives to India because the British East India Company was hostile to missionaries, especially those coming from America, and within ten days the Government ordered them to return to the United States on the very vessel which had brought them. Finally the Newells were permitted to sail on a French ship to the Isle of France, now Mauritius. The Judsons now tried almost frantically to find a vessel going *somewhere*, in order to avoid being shipped to England.

"But not a ship for Penang was to be had. Not a ship for any port whatever—with just one exception. There was a 'crazy old vessel,' as Judson described it, about to leave for Rangoon. Rangoon! Burma! The very field they had chosen at the beginning. But they had come to think of Burma with feelings of horror. Yet now they had no choice. It was Burma or England. Their Madras friends tried to dissuade them, remembering what they had heard of Burma and noting her condition. But they commended themselves to God and decided for Burma. . . . Before the trip was more than half over Ann was prematurely confined and they buried their firstborn in the waters of the Bay of Bengal. . . . On Tuesday, July 13, 1813—it is a historic date—they sailed up the river and dropped anchor off the city of which they had heard so much. . . . They had dreamed of Rangoon. But they must have thought their dream a nightmare when they looked out on the city that July day . . . a wretched-looking place. Heavy rainfall had flooded the city, and from the river it seemed hardly better than a neglected swamp. . . . Everywhere there was only a miserable jumble of irregular streets and low, ramshackle huts and houses, a dirty, dismal prospect."

STACY R. WARBURTON, *Eastward: The Story of Adoniram Judson.*

Published by Round Table Press, Inc., New York.

JOINS THE BAPTIST CHURCH

As a result of intensive Bible study on the voyage to India, Judson became convinced that immersion was the Scriptural form of baptism. This conviction was deepened by conversations with his wife and with friends in India upon arrival. To be convinced made it necessary for Judson to act, and so he and Ann were immersed by the Reverend William Ward, one of the famous Serampore trio. This action caused them to sever their relations with the American Board of Commissioners for Foreign Missions,

which Judson had helped to bring into being. The Serampore Mission came to their rescue and sustained them during the first period of their work. When the Baptist friends in America heard that the Judsons had united with the Baptist Church, they formed a society to support them, and so the Baptist Society for Propagating the Gospel in India and Other Foreign Parts was organized and assumed responsibility for their support.

CONFRONTING OPPOSITION

They settled down and concentrated upon language study. Within a year both could converse in Burmese with ease. But ordinary fluency would not satisfy Judson, so for six years he slaved at his task until he had mastered the language as hardly any foreigner has ever mastered an alien tongue.

"Judson had welcomed every opportunity to speak of Christ and the Christian faith. . . . For the proclaiming of his religion Judson adopted the method of the Burmans himself: he built a *zayat*. This is a kind of building found in almost every Burman village, where the men may gather to talk and smoke. . . . The first congregation consisted of fifteen persons besides a number of children. It was a disorderly crowd, very inattentive, and not at all promising. But in just a month there was a convert. . . . Slowly the number of converts grew. . . . All this looked as though they were gaining a foothold. But any progress meant a constant struggle. Every convert had to face the possibility of persecution, perhaps death. . . . The danger grew increasingly evident, and everyone became afraid to talk with Judson in the presence of others. . . . It began to be whispered to Judson that he had better not stay in Rangoon and talk to common people, but go directly to the king, 'the lord of life and death.' If he approved, the new faith would spread rapidly . . . a new monarch, Bagyidaw, had ascended the throne and might prove tolerant. . . . It was a rapid barrage of questions that the king threw at them, and Judson answered them all. Then their petition was read aloud by Maung Za, requesting permission to preach their religion, and toleration for Burman converts. The king took it and read it for himself, then handed it back. . . . That was the end. . . . So ended their high hopes. They were hustled out of the palace with little ceremony."

STACY R. WARBURTON, *Eastward: The Story of Adoniram Judson*.
Published by Round Table Press, Inc., New York.

IMPRISONED

The Judsons continued their work quietly, nurturing their converts and talking privately with interested individuals. When war broke out between England and Burma, Judson was imprisoned for twenty-one months by the king, under horrible conditions. After the war, Judson spent much time working with the Karens, wild men of the jungle. In 1834 he completed the translation of the Burman Bible. It had been the task of twenty years and proved itself to be of incalculable worth.

Eight years after the death of his wife Ann in 1826, Judson married Sarah Boardman, widow of a missionary colleague. For eleven years they continued preaching, teaching and translating. Then the rapidly failing health of his wife caused them to sail for America, in the hope that the voyage would bring about improvement. But she passed away at St. Helena and Judson continued his sorrowful trip to Boston.

AFTER THIRTY-THREE YEARS

More than thirty-three years had passed since the intrepid eight had sailed for India. Now Judson was famous and universally revered. After happy and useful months in familiar scenes, he returned to Burma in November, 1846, taking with him his third wife, Emily Chubbuck, a talented authoress and devoted collaborator. Judson now continued his evangelistic work, but opposition was still so relentless that the utmost secrecy was required. Much time was also devoted to the completion of his monumental English-Burman dictionary. He and Emily were supremely happy together. In February, 1850, he became so desperately ill that only a sea voyage seemed to offer any hope of recovery, and with the utmost reluctance he said farewell to Emily, who because of expectant motherhood was unable to accompany him. "Finally on Friday it was evident that Judson was dying. . . . And at quarter after four, in the afternoon of April 12, 1850, Judson passed into the glorious presence."

Missionary Pathfinders: Eleventh Sunday**71. DAVID LIVINGSTONE**

"At the name of David Livingstone the drab streets, grey skies and orderly civilization of our Northern land vanish, and there comes a vision of Africa, vast, inscrutable, menacing—of brilliant, shadeless deserts, and sombre forest, and swamps infested by hordes of wild beasts; of sunlight glowing with incandescent heat, pitiless rains, and cold white mists; of a multitude of little groups of mud huts populous with black humanity; of endless conflict and panic, tribal wars, slave-raids, and savage, unreasoning slaughter; of suffering and misery and sadness unspeakable—all bringing a stifling sense of physical degradation and moral miasma.

"Within the field of vision we see moving the solitary figure of a white man with peaked cap, whose keen observant eyes note every detail about him, who speaks gently to all and reads much in a Book ready to hand. We see him remonstrating patiently and courteously with hostile natives and slave-traders; contending against stupidity and treachery, against hunger and weakness and pain, perpetually baffled and disappointed but always dauntless and hopeful and calm. We see him pressing ever forward, indomitable in his determination to bring about the redemption of the people and the land. We see him grow old in sacrificial service, grey and toothless, and racked with fever and excruciating pain, walking with ulcered feet and swimming brain—but always forward. We see him stricken, his strength slowly ebbing under his privations and hardship, lying in a hut in the bush, his thoughts outreaching the worn and disabled frame and travelling onwards on his quest. Dimly in the darkness and loneliness of the tropical night we see him on his knees, his tired body at last at rest, but his spirit winging its way on further adventurous flight. . . . The vision fades but the story remains, a continuous inspiration in its revelation of the power and dignity and possibilities of the human soul."

W. P. LIVINGSTONE, *The Story of David Livingstone*.

Published by Harper & Brothers, New York.

COURAGEOUS DEVOTION

"When the slave-trade is realised in all its accumulated horrors, it is easy to understand how, to a man of Livingstone's noble

Christian sensibility, the manifest duty of the Church of Christ was to engage in a war-to-the-death struggle against this darkest of all inhumanities. . . . He began to have a vision of Christian settlements standing sentinel over the lives and happiness of the natives of the interior. If the slaver could make his way from the coast to the centre, so could the missionary. It was the one effective counterstroke in the battle for human liberty. But it means separation from wife and bairns. He must return and do this work alone." And so he became an explorer for Christ's sake! Later his wife came back from Scotland and joined him in his work. Only to be taken away by fever within a few weeks. Desolate with a sense of irreparable loss, David Livingstone nevertheless resumed his work of finding a pathway into the interior of Central Africa for a Christian civilization. And 29,000 miles is a very, very long way to travel through swamp and forest and desert! At one time he was completely out of touch with civilization for five long years. . . .

INCREDIBLE HARDSHIPS

"The journey from Linyanti to the Atlantic coast took a half year, and in that space of time the explorer had twenty-seven attacks of fever. We find such passages as this: 'I had eaten nothing for two entire days, and instead of sleep, the whole of the nights were employed in incessant drinking of water.' Or this: 'I was too ill to go out of my little covering except to quell a mutiny which began to show itself.' Again a passage: 'The fever had induced a state of dysentery, so troublesome that I could not remain on the ox more than ten minutes at a time.' In the course of that half year, Livingstone encountered besides his sickness, numberless, various and persistent hardships. Sometimes his party was knee-deep in flood, sometimes in arid land so thickly grass-covered that every step was laborious. . . . Sometimes they were on the verge of starvation and driven to eat moles and mice; there were days of weary travel in swamps where the air seemed heavy and prisoned, there were miles of travel when they were conscious of human enemies in the jungle following, always unseen, a path parallel to theirs. . . . At last they were in sight of their objective point. Yet it was not that. It was a turning point, for Livingstone had given his word to the boy king, and to the natives who were his companions, that he would not leave them, but would see them

back in safety to their Linyanti home. So they were to retrace all those weary steps presently. They were to face all those jungle horrors, all that phantom world; they were to recross that path of the slave-traders where were drying skeletons, and brutalized natives, and ugly cruelty. . . . And they were ragged, and thin as skeletons, and fever-wasted, and travel-worn as they climbed the last hill."

CHARLES J. FINGER, *David Livingstone*.

Published by Doubleday, Doran and Company, Garden City, New York.

THE FIDELITY OF BLACK FRIENDS

Even after he was discovered by Stanley, he turned a deaf ear to all entreaties that he return to his home in Scotland. Bidding farewell to Stanley he again started for the interior, and within fourteen months died upon his knees in a remote hut in Ilala far from any white person. But his beloved black friends and disciples justified his confidence in them.

"The great father of Africa's dark children was dead, and they were orphans. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the Dark Continent to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had no skill, nor facilities for embalming; and if preserved, there were no means of transportation—no roads or carts. No beasts of burden being available, the body must be borne on the shoulders of human beings; and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. . . . They tenderly open the chest and take out the heart and viscera. These they, with a poetic and pathetic sense of fitness, reserve for his beloved Africa. . . . Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days to be dried, and so was reduced to the condition of a mummy. . . . The sea was far away, and the path lay through a territory, where nearly every fifty miles would bring them to a new tribe, to face new difficulties. . . . The true story

of that nine months' march has never yet been written, and it never will be, for the full data can not be supplied. . . . See these black men run all manner of risks, by day and by night, for forty weeks. . . . Follow them as they ford the rivers and traverse trackless deserts; facing torrid heat and drenching tropical storms; daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and burying several of their little band on the way. Yet on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on the 12th of March, 1874, all that was left of Scotland's great hero. . . . And then, on the 18th of April, 1874, such a funeral cortege enters the great Westminster Abbey of Britain's illustrious dead as few warriors or heroes or princes ever drew to that mausoleum; and the faithful body-servants who had religiously brought home every relic of the person or property of the great missionary explorer were accorded places of honor. And well they might. No triumphal procession of earth's mightiest conqueror ever equaled for sublimity that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism, equal to this, the world has never seen."

ARTHUR T. PIERSON, *The Miracles of Missions*.
Published by Funk & Wagnalls Company, New York.

RELEASED POWER

"His death turned out to be his greatest victory; it brought about all that he had dreamt of and longed to see accomplished. The pathos of it, crowning his life of travel and discovery and travail, moved Christendom to its depths. It released spiritual forces which have not yet spent themselves. How he inspired a multitude of other loves for service in Africa would in itself form an epic of absorbing interest. In his spirit missionaries attacked the difficulties and perils of pioneer settlement in the interior. They planted stations along the route of his journeys: they fought the climate and the slave traffic: they prevented tribal wars: they introduced the arts and crafts of civilisation, and gradually and surely they led the people into the paths of orderly industry and progress."

W. P. LIVINGSTONE, *The Story of David Livingstone*.
Published by Harper & Brothers, New York.

Missionary Pathfinders: Eleventh Monday**72. GUIDO FRIDOLIN VERBECK**

The missionary movement powerfully influenced Japan through the life of Guido Fridolin Verbeck during the forty years from 1859 to 1898. Born in Holland in 1830, Verbeck came to the United States in 1852. An engineer by profession, he first engaged in foundry work, but later entered Auburn Theological Seminary. Offering himself for missionary work, he was sent to Japan by the Reformed Dutch Church of America, beginning his work there at the age of twenty-nine.

It will be remembered that 1854 was the fateful year in which the formidable threats of Commodore Perry forced open Japan to the outer world. Only five years later Verbeck entered Japan and soon opened a school in Nagasaki for the study of foreign languages and western science. For nine years he continued this work, enrolling as students many young men who subsequently rose to positions of power in the new Japan. He was also instrumental in sending a stream of brilliant young Japanese to study in the United States. He was the originator and organizer of the great embassy of influential Japanese to the nations of the west. It would be difficult to exaggerate the influence upon Japan's policy of this pilgrimage to the United States and Europe by these eminent Japanese citizens. When the Imperial University was established at Tokio, Verbeck was installed as head of the foreign department, where for five years he wielded an immense influence. In 1873 he accepted an offer to become foreign adviser and translator for the Senate of Japan. From 1877 until his death, he devoted himself for twenty years to direct missionary activity, teaching in the theological seminary and doing much evangelistic preaching.

When Verbeck arrived in Japan, he found ancient anti-Christian edicts in full force. On June 25, 1587, an expulsion order had been signed driving all Portuguese missionaries out of the land. In 1644 another warning was issued to the Portuguese Government: "So long as the sun shall warm let no Christian come to Japan. Even the Christian's God, if he violated this prohibition, shall pay for it with his head." As late as 1868 this edict was posted throughout Japan: "The Evil Sect called Christians is strictly prohibited. Suspicious persons should be reported to the proper

officers, and rewards will be given." Not until 1873 were these anti-Christian edicts rescinded.

THE TRANSFORMATION OF JAPAN

The amazing transformation of Japan from a medieval hermit land into a modern industrial and military power has thus been summarized: "It is a familiar story now—how Perry opened the country in 1853–1854, how Townsend Harris and Lord Elgin negotiated the first generous treaties in 1858, how the revolution of 1868 overthrew the Shogun and feudalism, brought the Emperor out of his retirement to resume actual sovereignty and to introduce the European system of Government through department of state with responsible ministers in charge; how immediately the controlling spirit of the nation altered, and the Government was remodelled from top to bottom. The army, navy and civil service were reconstructed, a postal system introduced, educational departments established, railroads and all the machinery of civilization quickly developed; the eta or pariahs of Japan were admitted to citizenship; the Samurai deprived of their privileges; the calendar of the Christian world was adopted and Sunday established as a day of rest. In 1871–73, an embassy, headed by Iwakura, the Minister of Foreign Affairs, went abroad to study Western institutions and returned to influence yet more positively the progressive course of the nation. . . . In 1875, a deliberative assembly was formed. In 1877, provincial representative assemblies were established. In 1885 the Government was reorganized so as to provide for a Cabinet on European models. Four years later, a written constitution was granted by the Emperor, and in 1890, the first Parliament assembled."

ROBERT E. SPEER, *Missions and Modern History*.
Published by Fleming H. Revell Company, New York.

MISSIONARY INFLUENCE

The influence of Christian missionaries in Japan was summarized in 1904 by Dr. Robert E. Speer in these words: "They raised up a body of men, who almost from the beginning as pronounced Christian men exerted an open and unmistakable Christian influence. There are about 120,000 Christians in Japan. . . . Any stranger going to Japan would be impressed at once with the place

assigned to this small body in all newspaper discussions of the moral condition of the country. The respect accorded to it, the demands made upon it and the influence it exerts are out of all proportion to its size. It has already 'furnished one cabinet minister, two justices of the national Supreme Court, two speakers of the Lower House of the Diet. . . . In the first Diet, besides the Speaker, the Chairman of the Whole, and eleven other members of the House, were Christians, out of the 300 members of the House, nearly nine times the normal proportion.' . . . In the Executive Committee of the Liberal Party in 1899, two out of the three members were Christians. . . . In the Army there are said to be 155 Christian officers. . . . The two largest battleships in the Japanese Navy were recently under the command of Christian officers, one of whom is an Admiral. The late Admiral Serata was a Presbyterian elder. . . . Admiral Uriu who destroyed the Russian ships at Chemulpo, is a Christian. 'Not less than three of the great dailies in Tokyo are largely in the hands of Christian men, while in the case of several others, Christians are at the head of departments on the Editorial staff.' . . . The influence of Dr. Verbeck . . . was unquestionably effective in promoting and guiding the transformation."

ROBERT E. SPEER, *Missions and Modern History*.
Published by Fleming H. Revell Company, New York.

ADVISED JAPAN TO ARM

These references to Japanese Christians in the army and navy may serve as a text with which to emphasize one extraordinary feature in the influence exerted by Dr. Verbeck. His biographer, Dr. William Elliot Griffis, himself a Professor in the Imperial University of Japan, began a chapter on "The New National Army and Navy" with these words: "The idea of a national army of soldiers, infused with loyalty to the Emperor, born into a new patriotism, educated in the public schools, and made democratic by the camaraderie of conscription, that should level all class distinctions while in the ranks, was born in the parlor of Dr. Verbeck, at the great conclave of statesmen held in his house in July, 1870." (*The Japanese Nation in Evolution*, p. 347) "Mr. Verbeck, when asked by Iwakura concerning national policy advised that everything possible, even to the army, navy, and administration systems

of post, lighthouses, education, etc., like those in the West be immediately formed." (*Verbeck of Japan*, p. 198). Subsequent events have proved that no Christian missionary ever used more fateful words than when Verbeck advised the Japanese Government to adopt military conscription! Verbeck the Christian statesman was far from being a Christian pacifist! Indeed, at critical periods, he carried a revolver for his own protection. Listen to his biographer: "I noticed that Mr. Verbeck always looked carefully to his revolver to see that it was in good order. He carried it in the right-hand pocket of his loose sack coat. . . . 'The two British military officers assassinated at Kamakura,' he said, 'were killed because they had their revolvers in their belts. . . .' Mine was a Smith and Wesson's revolver." "When Verbeck of Japan lay 'dead in his harness,' titled statesmen and nobles came to pay unstinted honors to their friend who had helped to make Japan great. Japan's soldier veterans with their laurels won in continental Asia still fresh on their flags, by imperial order, escorted his body to the tomb. The emperor, who had already decorated the servant of his people, gladly paid the expenses of the funeral."

A PRAYER

"O God, who art the light that inhabits all eternity and the love that shines through the great moments in our experience, lift us beyond all the shackles of the earth. Cleanse us of thoughts that debase, of fears that inhibit, and of suspicions that dwarf our spirits. Uproot us from all indifference and pessimism by a faith that sees victory beyond every defeat, and by the hope that the light of thy presence will reign even in darkness.

"We pray for all persons to whom death or disaster have come, for all with whom the great issues of life hang in the balance. Keep them resolute and strong, sustained by a feeling of comradeship with thee, their infinite companion.

"O God, from day to day, may we be the diffusers of light and health and strength, of vision and hope. Facing the world today, may we make no compromise with any evil, but give us strength to endure all the oppression which may come, knowing that, in the end, thy holy will shall be done. Help us to possess that faith and hope which every Christian must have in the days to come."

A Student in the Chicago Theological Seminary.

Missionary Pathfinders: Eleventh Tuesday

73. MARY SLESSOR

"Quality, vitality in a piece of work is far more significant than size; the miniature can prove the skill of an artist as effectively as the mural painting. A striking illustration of this truth may be found in the career of . . . Mary Slessor of Calabar. . . . In 1873 David Livingstone died, and the emotion aroused by the story of his life and his death raised missionary enthusiasm in Scotland to a new height. Miss Slessor offered herself for service in Africa, took special studies in Edinburgh to equip herself better for the new task, and in August, 1876, at the age of twenty-eight, sailed to keep her tryst with Christ in the Dark Continent. Calabar is the name given to certain tribes and regions in what later became the British province of Southern Nigeria."

HERBERT WELCH, *Men of the Outposts.*

Published by The Abingdon Press, New York.

DEGRADATION AND CRUELTY

"The first sight she saw on entering her new sphere was a human skull hung on a pole at the entrance of the town . . . the people were amongst the most degraded in Calabar . . . many of the worst heathen iniquities were being practised. . . . A woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit . . . at least one of the children was believed to be a monster. . . . They were seized, their backs broken, and they were crushed into a calabash or water-pot and taken out and thrown into the bush, where they were left to be eaten by insects and wild beasts. . . . The mother was driven outside the bounds of decent society and compelled to live alone in the bush. . . .

"At one time Mary Slessor wrote: 'I am going to a new tribe up-country, a fierce, cruel people, and every one tells me that they will kill me. But I don't fear any hurt—only to combat their savage customs will require courage and firmness on my part.' There was not a phase of African deviltry in which they did not indulge. They were openly addicted to witchcraft and the sacrifice of animals. They were utterly lawless and contemptuous of authority. Among themselves slave-stealing, plunder of property,

theft of every kind, went on indiscriminately. . . . Oppression and outrage were of common occurrence. . . . They had their own idea of justice and judicial methods, and trials by ordeal formed the test of innocence or guilt, the two commonest being by burning oil and poison. . . . A few months before Miss Slessor went up amongst them a chief of moderate means died, and with him were buried eight slave men, eight slave women, ten girls, ten boys, and four free wives. . . . Infanticide was also responsible for much destruction of life. . . . It was significant of the state of the district that gin, guns and chains were practically the only articles of commerce that entered it. Gin or rum was in every home. It was given to every babe. . . .

CONFRONTING FRENZIED SAVAGES

"A hundred yards from the village of the enemy she came upon the band in the bush making preparations for attack; the war-fever was at its height, and the air resounded with wild yells. Walking quietly forward she addressed them as one would speak to schoolboys, telling them to hold their peace and behave like men and not like fools. Passing on to the village she encountered a solid wall of armed men. Giving them greeting, she got no reply. The silence was ominous. Twitting them on their perfect manners she went up to them, and was about to force a passage. Then a strange thing happened. From out of the sullen line of dark-skinned warriors there stepped an old man, who came and knelt at her feet. 'Ma, we thank you for coming. We admit the wounding of the chief, but it was the act of one man and not the fault of the town. We beg of you to use your influence with the injured party in the interests of peace.' It was the chief whom she had travelled in the rain to see and heal. . . . Her act of self-sacrifice and courage had borne fruit after many days. . . . The next few hours witnessed scenes of wild excitement, rising sometime to frenzy. Bands of men kept advancing from both sides and joining in the palaver, and every arrival increased the indignation and the resolution to abide by the old, manlier way of war. She was well-nigh worn out, but her wonderful patience and tact, coupled with her knowledge of all the outs and ins of their character, again won her the victory. It was agreed that a fine should settle the quarrel."

W. P. LIVINGSTONE, *Mary Slessor of Calabar*.
Published by Hodder and Stoughton, New York.

PIONEERING

"She was essentially a pioneer spirit. Leaving the more civilized towns near the coast, she early made her way up the Calabar River and later up Cross River and Enyong Creek. When she had a work fairly started in one section, she was ready to abandon a comfortable house in order to go farther into the bush. . . . Ants and snakes, beetles, spiders, lizards were her frequent house companions. . . . Her nights were spent frequently in watching by some case of need or in travel, for she was ready at all hours for the summons to help. . . . Lonely, isolated, from all friends of her own kind, beyond the reach of mail communication, she faced repeated crises when she took her life in her hands. . . . But she prayed, and prayer brought her serene assurance and masterful courage. . . . Even during an attack of fever, she wrote: 'My heart is singing all the time to Him whose love and tender mercy crown all the days.' . . . it must be remembered that this woman, with her incredible exertions and hardships, suffered much of her time in Africa from ill health. . . . Five times in her thirty-nine years of labor she went to Scotland for furlough."

HERBERT WELCH, *Men of the Outposts*.
Published by The Abingdon Press, New York.

CHANGES WROUGHT

After seven years of labor in a new field she was able to write: "Raiding, plundering, the stealing of slaves, have almost entirely ceased. . . . For fully a year we have heard of nothing like violence from even the most backward of our people. . . . It seemed sometimes to be almost miraculous that hordes of armed, drunken, passion-swayed men should give heed and chivalrous homage to a woman, and one who had neither wealth nor outward display of any kind to produce the slightest sentiment in her favour. But such was the case, and we do not recollect one instance of insubordination. . . . No tribe was formerly so feared because of their utter disregard of human life, but human life is now safe. No chief ever died without the sacrifice of many lives, but this custom has now ceased. . . . With regard to infanticide and twin-murder we can speak hopefully. . . . Drinking, especially among the women, is on the decrease. . . . They are eager for education."

W. P. LIVINGSTONE, *Mary Slessor of Calabar*.
Published by Hodder and Stoughton, New York.

THE GREATEST OF THESE

"She was a woman of affairs, with a wide and catholic outlook upon humanity, and yet she was a shy solitary, walking alone in puritan simplicity and childlike faith. Few have possessed such moral and spiritual courage, or exercised such imperious power over savage peoples, yet on trivial occasions she was abjectly timid and afraid. A sufferer from chronic malarial affection, and a martyr to pain, her days were filled in with unremitting toil. Overflowing with love and tender feeling, she could be stern and exacting. . . . Living always in the midst of dense spiritual darkness, and often depressed and worried, she maintained unimpaired a sense of humour and laughter . . . she stands out, a woman of unique and inspiring personality, and one of the most heroic figures of the age. . . . It was by surrender, dedication, and unwearied devotion that she grew into her power of attainment, and all can adventure on the same path. It was love for Christ that made her what she was, and there is no limit in that direction. . . . Love for Christ made her a missionary. Like that other Mary who was with Him on earth, her love constrained her to offer Him her best, and very gladly she took the alabaster box of her life and broke it and gave the precious ointment of her service to Him and His cause. Many influences move men and women to beautiful and gallant deeds, but what Mary Slessor was, and what she did, affords one more proof that the greatest of these is Love."

W. P. LIVINGSTONE, *Mary Slessor of Calabar*.
Published by Hodder and Stoughton, New York.

A PRAYER

Tune me, O Lord, into one harmony
With Thee, one full responsive
vibrant chord;
Unto Thy praise, all love and
melody,
Tune me, O Lord.

CHRISTINA GEORGINA ROSSETTI, 1830-1894.

Missionary Pathfinders: Eleventh Wednesday

74. ALBERT LEROY SHELTON

"The death of no missionary since the days of Livingstone has so moved the Christian world as that of Dr. Shelton."

Shot to death in 1922 by a bandit-robber, "Shelton of Tibet" takes his place in the heroic company of martyred missionaries.

"Dr. Shelton went out as an unknown and untried young doctor; he returned to America a seasoned veteran, a veritable pathfinder of the Lord. He was a doctor of the Jesus School; he loved people—men, women, and little children, and he loved them regardless of their state, condition or race. Two days after his arrival in Batang he performed a major operation, using a barn door as an operating table. . . . He traveled thousands of miles on mule back. He welcomed the hardships and inconveniences as he had the difficulties which beset him in youth. . . . Dr. Shelton was a missionary of the pioneer type, a pathfinder, a blazer of paths 'where highways never ran.' As with Livingstone, so with Shelton, it was 'anywhere if forward.' He chafed under restraint; he despised 'marking time.' The goal of his life was to penetrate Lassa, the sacred capital of Tibet, where no missionary of the Cross had yet set foot. It was his ambition to enter that city, establish a hospital and do medical work, and the way opened at last. Permission had been granted to him to visit Lassa, and the privilege was accorded him by the Dalai Lama, the political and religious ruler of the nation." And now on the verge of boundless opportunity, he was struck down by lead from a robber's gun.

ON TO TIBETAN BORDER

Albert Leroy Shelton grew up in Kansas and attended Kansas State Normal College. Then four years in the Louisville Medical College and an appointment to Nankin, China, by the Foreign Christian Missionary Society, of the Disciples of Christ. "From the port of San Francisco out through the Golden Gate harbor on to the wide Pacific, went the small steamer *China* one fall day in 1903, bearing Dr. Shelton and his wife. . . . The missionaries were expecting Dr. Shelton to stay in Nanking, and were filled with consternation when they found he was going on with Dr. Rijnhart

to the Tibetan border. . . . At Ichang, a thousand miles inland, we had to take a house boat and be pulled the rest of the way up the river. . . . It is well that travelers do not know the danger of the treacherous rocks and whirlpools. Sometimes as the coolies drag the ropes through great gashes in the rocks, made by ages of the same kind of travel, they clamber over paths that seem impossible. . . . Many wrecks can be seen along the river. . . . Sometimes a man is knocked off the cliffs by the ropes, and falls into the river, but the boat never stops; they do not even attempt to save him—it is impossible. . . . One month of this kind of travel brought us to the port of Chunking. . . . Slowly the journey is made, and almost two months are gone before the end of the river journey is in sight. . . . A new order of travel must be arranged now. We were to be carried in sedan chairs, but as Dr. Shelton could not stand to be carried by men, he put his coat and medicine bags in the chair and walked along the road. . . . Up and up we go, and to the Kansas bred the mountains seem very high. . . . Two of these high mountain passes were traversed during the eight days' journey. There were often landslides ahead or behind the chairs, and as we passed along and jarred the loose shale, the stones often rolled down the steep slopes of the mountain. . . . The stop for the last night is at a small village nestling between huge mountains—the lowest place in altitude we were to see for some years, as the road goes higher and higher this last day. . . . Tachienlu at last. . . . This was March 15, 1904. Language study and medical work began at once, and there was plenty to be done. Dr. Rijnhart opened a dispensary and left Dr. Shelton free to study the language, except on the surgical cases. . . . The city of Tachienlu is situated at the head of a valley something over eight thousand feet in altitude, and is crowded in between mountains with a roaring river. The snow falls early, and stays late, and it rains almost every day in the summer time. . . .

IN PERILS OFTEN

"One Sunday morning one of the schoolboys came in and asked Dr. Shelton to go to Tylin, as the official there had been shot accidentally through the neck. It was about a hundred miles to the northeast, and considered a five days' journey. Dr. Shelton

said that he would go at once, if they would make arrangements to carry his bed and provisions. . . . They traveled until about half past eight at night, and came to the only habitation they had seen. It was a low, squat Tibetan house of one story. A man came out with pitch-pine light to show them the way inside. As they stepped inside the door, their feet sank ankle deep in manure, for the horses and cattle were in the house as well as the people. . . . Sleep was out of the question, as fleas were there in quantities. After trying it for an hour, he arose, looked out, and seeing that it was not raining, told the guide they would go on. They started some time after ten o'clock, but the road led through big trees dripping with water, and they were soon wet to the skin again. As they came to the foot of the pass, it began to rain once more. After two hours' climb up a steep mountain, they saw the first of two lakes on the top of this pass about sixteen thousand feet high. . . . He made the trip in twenty-three hours instead of five days. . . . The Doctor's first care was to look after the wound. It was some four or five days old: an ugly hole in the neck where the bullet had gone in. . . . Both openings were sealed tightly with plasters of pitch, and both were full of pus. He syringed the wound and drew gauze through it, then packed it with iodiform gauze and gave the man some medicine so he could sleep."

FLORA BEAL SHELTON, *Shelton of Tibet*.

Published by George H. Doran Company, New York.

ORDEAL AND ESCAPE

"We had been travelling some twelve days toward Yunnanfu when suddenly, one afternoon about two o'clock, somebody shouted, 'There are the robbers.' . . . The robbers now began pouring down around us, quickly taking all things from our pockets and chairs and saddle-bags. . . . One of the leaders coming up then said to me, 'We want you to go back up the road a way and see our General.' I said, 'All right, where is he?' . . . I started off therefor, but was not to see my wife and children again for seventy-one days. . . . The leader then quietly informed me that I was to be held for ransom. . . . I told him that I would not be ransomed, that I would not be a party to making the life and liberty of every missionary in the Province forfeit to him, because should he succeed in getting the price for me he would simply catch another missionary and get his price for him,

and so on. . . . Now began about forty days of most strenuous travelling, the most strenuous that I ever had. I had been travelling for forty-seven days before I was captured, and had been travelling for a month since I was captured, and the strain was beginning to tell. Up to this time the tumour in my neck had given me not a great deal of trouble, but it now began to grow at an increased rate and began paining to some extent. . . . I was taken to an old barn and dropped. I lay in this hole in the straw for five days and nights. . . . The rumour that the soldiers were coming was sufficient to frighten the whole village. . . . With the help of a servant I was able to walk on to the next village. . . . At the end of three hours I was in such a condition that I could no longer stand. . . . Being unable to walk and having no method of conveyance, two of the huskiest men came, one on each side, and with their shoulders together they lifted me up, and I was able to wiggle my legs, and away we went. We went on and on through the night."

ALBERT L. SHELTON, *Pioneering in Tibet*.
Published by Fleming H. Revell Company, New York.

FURLOUGH, RETURN AND DEATH

An operation for tumour gave only slight and temporary relief, so it seemed imperative that the Sheltons go at once to America for another operation and for convalescence after the terrible ordeal of seventy-one days. Back in the United States Dr. Shelton was operated upon at Rochester, Minnesota, and made a slow recovery. Against the judgment of his wife and friends, he insisted upon returning at the earliest moment to China and making preparations for the long anticipated journey to the sacred city of Lassa in Forbidden Tibet. And then came the robber's bullet with power enough to end the earthly life of the heroic and sacrificial doctor, but without power to destroy the doctor's life indeed or his enduring contribution to the Christian missionary movement.

Missionary Pathfinders: Eleventh Thursday**75. WILFRED GRENFELL**

"One night in his second year at the London Hospital, Wilfred Grenfell was walking through the grey streets of Shadwell on his way back from a visit to an out-patient when he heard singing and turned aside into a tent. A man stood up to pray and was making a long dull prayer. Grenfell felt for his hat, and was just leaving when the leader on the platform stood and interrupted the man, humourously saying, 'While our brother finishes his prayer, let us sing a hymn!' It was D. L. Moody, who in those days was known everywhere as one of the most wonderful religious speakers in the world. The humour and the firmness of the man appealed to Grenfell and he stayed on to hear more. As he listened to Moody's speech he made up his mind that he would either throw up pretending to be a Christian at all or—as he put it—'do as Christ would in my place as a doctor.' He went a few days later to hear two famous Cambridge 'blues,' J. E. and C. T. Studd. Then and there he made up his mind. . . .

"In 1886 Wilfred Grenfell passed the last of his examinations, was made a member of the College of Physicians and of the Royal College of Surgeons of England. It was at this time that Sir Frederick Treves had a talk with Wilfred Grenfell about the wonderful fleets of deep sea fishermen who, in the narrow seas round the British Isles, unseen by most of us, live lives of adventure to feed the people who rarely think of the sailor-fishermen as they eat the fish caught for them by 'those in peril on the seas.' . . . Wilfred Grenfell leapt at the chance of being a sea-doctor to fishermen such as he had known since he was born. . . . Later on a visit to London the wider oceans opened to Wilfred Grenfell's eyes. For word had come from the still wider waters of the North-West Atlantic, where the fishermen brave icebergs, flocs and fogs off the Canadian coasts of Labrador."

BASIL MATTHEWS, *Wilfred Grenfell*.

Published by the George H. Doran Company, New York.

DOCTOR TO LABRADOR

"To many people Sir Wilfred Grenfell, K.C.M.G., M.D. (Oxon), signifies 'the man who put Labrador on the map.' This title Sir Wilfred would almost surely disclaim. Another, more

simple, more fitting, and more direct, may be substituted for it, however—"the doctor with the largest practice in the world." . . . Labrador lies south of Greenland, facing north-east on to the North Atlantic Ocean, not so very many degrees south of the Arctic circle. . . . In land ice-bound, snow-bound, in a temperature chilled to 30 degrees below zero by the Arctic stream flowing from the north, the Labrador settlers existed in misery and dread until spring set free the great frozen waters . . . 'the land of Cain . . . a barren rock with frightful mountains . . . a place for wild beasts. . . .' When Grenfell went out, there were fewer than 9,000 white men living all the year round in Labrador. . . . Besides this little colony there were about 6,000 Indians and Eskimos and a large floating population which merely visited the coast in summer for the fishing. The young doctor had gone out to investigate conditions, and he found them as bad as they could possibly be. The fisherfolk were men of the sea, with no idea of business, of how to organize, or of how to cope with economic difficulties. Almost to a man they were in the grip of the deadly 'truck' system imposed by the traders, always in debt to the nearest store (which charged any prices it liked), and practically slaves to their creditors. More often than not they would not have sufficient money to buy proper food and clothing to bridge the terrible winter, with the consequent evils of anaemia, scurvy, tuberculosis, beriberi, and dyspepsia. . . . Grenfell had only been in Labrador a few hours when he discovered what conditions he would have to contend against. He was called to the help of a man dying from pneumonia. The patient was lying in a bunk in a one-roomed hovel, with pebble floor and earth walls which streamed with damp. Beside him sat his wife, trying to feed him with cold water from a spoon. In a corner were huddled his six children. The only furniture were their wooden bunks, built in tiers, and a small stove with an iron pipe leading to a hole in the roof. Another hole in the wall was filled in with odd fragments of glass, to act as a window. . . . At the end of the season Grenfell had treated nearly a thousand patients."

MARJORIE HESSELL TILTMAN, *God's Adventurers*.
Published by George G. Harrap and Company, London.

ADrift ON ICE

Dr. Grenfell thus describes his experiences while adrift on a pan of ice: "On closer examination I found that the pan on which

we [Grenfell and his dogs] were resting was not ice at all, but snow-covered slob, frozen into a mass which would certainly eventually break up in the heavy sea, which was momentarily increasing as the ice drove ashore before the wind. . . . Five miles away to the north side of the bay the immense pans of Arctic ice were surging to and fro in the ground seas and thundering against the cliffs. No boat could have lived through such surf, even if I had been seen from that quarter. Though it was hardly safe to move about on my little pan, I saw that I must have the skins of some of my dogs, if I were to live the night out without freezing. With some difficulty I now succeeded in killing three of my dogs. . . . The carcasses of my dogs I piled up to make a wind-break, and at intervals I took off my clothes, wrung them out, swung them in the wind, and put on first one and then the other inside, hoping that the heat of my body would thus dry them. My feet gave me the most trouble, as the moccasins were so easily soaked through in snow. . . . Forcing my biggest dog to lie down, I cuddled up close to him, drew the improvised dogskin rug over me, and proceeded to go to sleep. One hand being against the dog was warm, but the other was frozen. . . . I was next awakened by the sudden and persistent thought that I must have a flag, and accordingly set to work to disarticulate the frozen legs of my dead dogs. Cold as it was I determined to sacrifice my shirt to top this rude flagpole as soon as the daylight came. . . . All at once I seemed to see the glitter of an oar. . . . But at last, besides the glide of an oar I made out the black streak of a boat's hull. . . . As the first man leaped on my pan and grasped my hand not a word was spoken, but I could see the emotions which he was trying to force back."

SIR WILFRED GRENFELL, *Forty Years for Labrador*.
Published by Houghton and Mifflin Company, Boston.

COOPERATIVE STORES

"It is never easy for a man in a primitive country to keep a credit balance. But we believed that it could be done; and it was for that reason that we started our little cooperative stores among the poorest fishermen in scattered villages. As fighting propositions, and considering the open hostility which the move engendered, they have certainly lent more thrills to a 'missionary life' than has the Arctic Ocean. Government relief failed to cope with

the evils of the 'truck' system of trade. Indeed, in the opinion of thinking men, it only made matters worse. . . . From every point of view, therefore, we were encouraged to start cooperative stores, a plan which has proved eminently successful in England. . . . At the time of the formation of the cooperative store in the village called Red Bay, we thought it a significant fact that not one shareholder wished to have his name registered, and one and all they were opposed to having the little building labelled as a store—so ingrained in them was their fear of their suppliers. A year's savings of all the seventeen families of the place aggregated only eighty-five dollars, so we had to lend them enough to enable them to purchase their first cargo. That loan has been repaid years ago. Today not a barrow-load of fish leaves that harbour except through the cooperative store. Due solely to that little effort, the people of the village have been able to tide over a series of bad fisheries and every family is free from debt. Though the Red Bay Cooperative Store celebrated its thirty-eighth birthday with only a modest five per cent dividend, that was a creditable record in a year when so many failure and bankruptcies were occurring, not only in Newfoundland, but in other more favoured parts of the world. Moreover, the effort has helped materially in making the social life of the village more of that cooperative type which is the one and only basis in the world on which a kingdom of peace and righteousness can exist. Even in the terrible winter of 1932, when the Government had to feed fifty thousand fishermen and their wives and families since it was impossible to sell their fish, Red Bay folk did not go hungry."

SIR WILFRED GRENFELL, *Forty Years for Labrador*.
Published by Houghton and Mifflin Company, Boston.

A PRAYER

"Almighty God, who hast not left thyself without witness in any place or time, we praise thee for all who have caught thy whispers and have repeated them for our good. But most of all do we praise thee for him who was the truth he told, whom to hear is to hear thee, whom to see is to see thee, whom to follow is to live with thee. In the name of thy greatest gift."

JAMES AUSTIN RICHARDS.

Missionary Pathfinders: Eleventh Friday**76. SADHU SUNDAR SINGH**

It was at Silver Bay on Lake George in New York State that I saw Sadhu Sundar Singh. As he addressed the conference of students, he stood by the lake dressed in his flowing saffron robe, and reminded us of Christ of Galilee. Indeed he was one of the most Christlike men of this generation.

He was born in North India on September 3, 1889. His father was a man of considerable wealth and his mother was exceedingly devout. His people were adherents of the Sikh religion and from early childhood Sundar displayed keen interest in the spiritual life. Early he developed hostility toward Christianity which once took the form of burning a New Testament in public. But after the death of his mother and one of his brothers while he was fourteen, he reached such a stage of melancholy and despair that he determined to commit suicide by throwing himself in front of an express train which passed nearby at five o'clock in the morning. After a night of preparation for death, he had a vision of the Living Christ which won him to a life-long attachment. When he announced his conversion to Christianity, he was bitterly persecuted by members of his own family. At the age of sixteen he began the life of a Christian sadhu, that is, an itinerant evangelist, penniless and homeless.

JOYOUS DEVOTION

"When I first knew him, Sundar Singh was at the height of early manhood and endowed with a splendid physique. His character, through the discipline of inward conflict, had been rendered resolute and strong. Body, mind and spirit were at last united in a single purpose. His sensitive imagination was alert to every sight and sound in Nature. Above and beyond all, he was devoted to his Saviour, who had fully claimed his service at the hour of his conversion. Thus he was ready joyfully to 'endure hardness as a good soldier of Jesus Christ.' In the Spirit of Youth, a joyous confidence perpetually rises afresh which laughs at dangers and overcomes them. Death itself is looked full in the face and conquered. . . . One thing I noticed most of all during those years

when my intercourse with him was most frequent and our friendship in Christ most intimate: whenever the name of the Master, whom he loved and served, was mentioned, his whole face became lighted up with a joyous brightness and radiance. From the day when he had seen the Heavenly Vision, there had been only one passionate interest in his active life—to take up his cross and follow Christ his Lord.”

CHARLES F. ANDREWS, *Sadhu Sundar Singh*.
Published by Harper & Brothers, New York.

WITH COURAGE AND FORTITUDE

Sadhu Sundar Singh was consumed with eager desire to win disciples for his Lord. Most of his life was spent in traveling from place to place, preaching and teaching as he went. In Nepal and in Tibet he met with bitter opposition and faced incredible hardships from cold and exposure. One of his biographers has gathered these illustrations of persecution and suffering which he endured:

“At a town called Rasar in Tibet he was arrested and arraigned before the head Lama on the charge of preaching the Gospel of Christ . . . at the place of execution he was stripped of his clothes, and cast into the depths of a dry well . . . he alighted on a mass of human bones and rotting flesh. Wherever he laid his hands they met putrid flesh, while the odour almost poisoned him. . . . Then a voice reached him from the top of the well, telling him to take hold of the rope that was being let down for his rescue. . . . In Nepal an order was issued for his imprisonment. . . . The news that he was changing the hearts of his fellow-prisoners was told in high places and he was removed from prison. His feet and hands were fastened into holes in upright boards, and in this crippled position, without food or water, he was made to remain all day and the following night. To add to his tortures a number of leeches were thrown over his naked body, and these immediately fastened themselves upon him and began to suck his life-blood. . . . On a particularly dark night, after a discouragingly hard day, the Sadhu found a cave where he spread his blanket and lay down to sleep. When daylight came it revealed the horrible spectacle of a large leopard still asleep close to him. . . .

IN THE BITTER COLD

"On another occasion heavy rain was falling and it was bitterly cold. Wearied almost to death, Sundar sought refuge in a ruined hut of two rooms, without doors or windows. Soon he fell asleep, and did not wake until the chilly grey dawn came. In the half-darkness he saw a black object coiled up in his blanket close beside him, and looking closer he discovered that a huge cobra had also sought shelter and warmth beside him. . . . Upon his return from Tibet the Sadhu wrote: 'At a height of 16,000 feet we slept out on the open plain when the cold was so intense that all feeling went out of the body and we became numb all over. The whole of one night the rain fell in torrents, and in the bitter cold we had to sit all night under an umbrella. Then we came to a pass which is nearly 19,000 feet high, where we saw the corpses of three men who had died from the terrific cold. . . . In Tibet there are not only one but many kinds of hardships and difficulties. There are no roads, and although there are many streams and rivers there are no bridges to cross them, and the water is always as cold as ice.'"

MRS. ARTHUR PARKER, *Sadhu Sundar Singh*.
Published by Fleming H. Revell Company, New York City.

HIS DISAPPEARANCE

In April, 1929, Sadhu Sundar Singh bid good-bye to his friends in North India and began again that long climb to the heights of Tibet, never to be seen again by them. To the end he walked the way of the cross.

VIA CRUCIS

A pilgrim plods a lonely road
Towards a goal but dimly seen.
His back is bowed beneath a load,
But his eyes are kind and keen.
The beckoning light, so faint, so far—
Is it a candle-lit window, a star,
Or the court of Heaven where angels are
Behind a glittering screen?

The pilgrim nears the glistening height,
The end of his wise desire,
A lofty goal, so dazzling bright
He could not but aspire.
His eager eyes he turns to it;
His heart with longing yearns to it;
The flame within him burns to it
Like an altar's holy fire.

Through towns and streets with a friendly nod,
Through fields with a winsome smile,
He had followed the trail to the mountain of God
Many a hopeful mile.
Then up rose a cross in the way to it.
Ah, what shall the pilgrim say to it—
A Yea, or a trembling Nay to it
And its menace harsh and vile?

The price of the end is the long, long way.
The price of the gain is loss.
Who seeks pure gold must burn away
The alloy and the dross.
He may go to the left or right of it,
Or turn him back at the sight of it,
Or faint in horror or fright of it—
But the cost of a goal is a cross.

WINFRED ERNEST GARRISON, in *The Christian Century*.

A PRAYER

"I ask, dear Lord, that Thou wouldest make me wholly Thine. Penetrate me wholly with Thyself, that Thou mayest be all in all in me; be Thou the Soul of my soul. Lord, I am weary of myself, weary of being so unlike Thee, of being so far away from Thee. Abide with me, then,—abide in me. Let no sorrow keep me away from Thee; let no loneliness or desolation of soul affright me. Let me not think of Thee as one afar off; let me not think of Thee as a severe judge, since Thou Thyself comest unto me, and fallest on the neck of Thy poor prodigal, and givest me the kiss of peace. Thou wilt not let those go empty away who come to Thee from far. Lord, I am come to Thee from far, the far-off land of my miseries and my sins. But Thou hast brought me nigh."

E. B. PUSEY.

Missionary Pathfinders: Eleventh Saturday**77. ALBERT SCHWEITZER**

Albert Schweitzer is doctor of medicine, doctor of philosophy, doctor of theology, and the equivalent of doctor of music. And surely he deserves the title: doctor of missions! Few men have ever matched his record of eminent achievement in five different fields of human endeavor! The very titles of his books are impressive: Philosophical: *The Decay and Restoration of Civilization, Civilization and Ethics*; Theological: *The Quest of the Historical Jesus, The Mystery of the Kingdom of God, Christianity and the Religions of the World, Paul and His Interpreters, The Mysticism of Paul the Apostle*; Musical: Two-volume *Biography of J. S. Bach, Five-volume Organ-Works of J. S. Bach*; Autobiographical: *On the Edge of the Primeval Forest, The Forest Hospital at Lambarene, Memoirs of Childhood and Youth, Out of My Life and Thought*; and six volumes in German not yet available in English translations. Since 1913 this extraordinarily gifted individual has been healing the bodies and transforming the lives of black people in Equatorial Africa, except when serving time as a prisoner of war in France where he and his wife were taken from the French colony in which they were working or convalescing from resultant serious illness, or giving organ recitals in Europe for the purpose of helping to support his African hospital.

THE MARK OF PAIN

Dr. Schweitzer was born on January 14, 1875, in Alsace, thus being a German citizen until he became a French citizen upon the transfer of Alsace to France. "I gave up my position of professor in the University of Strasbourg, my literary work, and my organ-playing, in order to go as a doctor to Equatorial Africa. How did that come about? . . . I resolved, when already thirty years old, to study medicine and to put my ideas to the test. . . . At the beginning of 1913 I graduated as M.D. That same spring I started with my wife, who had qualified as a nurse, for the River Ogowe in Equatorial Africa, there to begin my active work. . . . I had read about the physical miseries of the natives in the virgin

forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for, though the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them: yet we take as a matter of course the incalculable advantages which the new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the coloured folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate. . . .

"The Fellowship of those who bear the Mark of Pain. Who are the members of this Fellowship? Those who have learnt by experience what physical pain and bodily anguish mean belong together all the world over; they are united by a secret bond. One and all they know the horrors of the suffering to which man can be exposed, and one and all they know the longing to be free from pain. He who has been delivered from pain must not think he is now free again, and at liberty to take life up just as it was before, entirely forgetful of the past. He is now a 'man whose eyes are open' with regard to pain and anguish, and he must help to overcome those enemies and to bring to others the deliverance which he has himself enjoyed. . . . The misery I have seen gives me strength, and faith in my fellowman supports my confidence in the future. . . . I do hope that among the doctors of the world there will soon be several besides myself who will be sent out, here or there in the world, by 'the Fellowship of those who bear the Mark of Pain.' "

ALBERT SCHWEITZER, *On the Edge of the Primeval Forest.*
Published by The Macmillan Company, New York.

"AND ALL YE ARE BRETHREN"

"As to operations, one undertakes, naturally, in the forest only such as are urgent and which promise a successful result. They suffer much oftener than white people from strangulated hernia,

in which the intestine becomes constricted and blocked, so that it can no longer empty itself. It then becomes enormously inflated by the gases which form, and this causes terrible pain. . . . How can I describe my feelings when a poor fellow is brought to me in this condition? I am the only person within hundreds of miles who can help him. . . . I can save him from days of torture, that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself. So, when the poor, moaning creature comes, I lay my hand on his forehead and say to him: 'Don't be afraid! In an hour's time you shall be put to sleep, and when you wake you won't feel any more pain.' Very soon he is given an injection of omnipon; the doctor's wife is called to the hospital, and, with Joseph's help, makes everything ready for the operation. . . . The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I've no more pain! I've no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick negroes. . . . The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words: 'And all ye are brethren.' Would that my generous friends in Europe could come out here and live through one such hour!"

ALBERT SCHWEITZER, *On the Edge of the Primeval Forest*.
Published by The Macmillan Company, New York.

STILL THE MASTER MUSICIAN

"At noon after lunch he plays the piano. That tropical piano with its pedal attachment throws light on Schweitzer's personality. Out of love and honor for their organist the Paris Bach society sent the instrument down to Africa with him. One day a huge canoe hollowed out of a giant log glided into the little Lambarene dock. More than a dozen half-naked black men were standing in it, paddling. When they landed, they and a swarm of porters with the help of poles and ropes carried the strange zinc-lined box up to the doctor's hut. It was insect-proof. The doctor was stirred by

the kindness of his European friends in attempting thus to keep him in touch with his world. But for a time he had scarcely the heart to try the keys. Had he not renounced his old art for a greater? It would be easier to forget the renunciation if he used his fingers only as a physician. At last however something in him answered the waiting strings; before long he was memorizing whole compositions of Bach, Widor, Mendelssohn, and Franck, and perfecting not only finger movements but interpretations. The piano built for the tropics had become an organ resounding in a Paris cathedral. Because he practised on it every day and took infinite pains with his playing, he was able to return to civilization perhaps an even more accomplished musician than when he left."

ALLAN A. HUNTER, *Three Trumpets Sound: Kagarwa, Gandhi, Schweitzer*.
Published by Association Press, New York.

SHALL LEARN WHO HE IS

The sublime faith of the many-sided doctor in his Lord Jesus is revealed in these moving words with which he ended one of his books: "He comes to us as One unknown, without a name, as of old by the lake-side He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

A PRAYER

"Blessed Lord, who for our sakes wast content to bear sorrow and want and death, grant unto us such a measure of thy Spirit that we may follow thee in all self-denial and tenderness of soul. Help us by thy great love, to succor the afflicted, to relieve the needy and destitute, to comfort the sorrowful, to share the burdens of the heavy-laden, and ever to see thee in all that are poor and desolate."

BISHOP WESTCOTT.

The Student Movement: Twelfth Sunday

78. DWIGHT L. MOODY

"In all ages the great creative religious ideas have been the achievements of the intellectual and spiritual insight of young men. This is evidenced by such names as Jesus, St. Francis of Assisi, Savonarola, Loyola, Huss, Luther, Erasmus, Wesley, and Mott. In literature, the arts, the sciences, many of the most revolutionary ideas have been worked out by young men under thirty and frequently by youths between eighteen and twenty-five.

"In the realm of moral and religious achievements mankind's progress depends quite as much on the prophetic insight and heroic adventures of the youth groups centering about great leaders as on the leaders themselves. Great causes are first incarnated by prophetic individuals and then shared by creative groups if they are vitally to affect humanity's upward march. Little companies of like-minded youth both widely spread and perfect their leader's message. Christianity would be unthinkable but for the twelve who left all to follow Him, thus catching Jesus' spirit and spreading it in the face of devastating persecution throughout the world. Since Jesus' time numberless bands of Christian youth have 'turned the world upside down' and thus led mankind forward in its struggle for freedom and deeper religious experience. The universities have always been the breeding places for such groups."

CLARENCE P. SHEDD, *Two Centuries of Student Christian Movements*.
Published by Association Press, New York.

GEORGE WILLIAMS

Among the many streams which converged into the contemporary student Christian movement are the influences derived from the work of George Williams and that of Dwight L. Moody. "George Williams and his eleven fellow clerks could not in their wildest imaginings have dreamed of the ultimate significance of their uniting on June 6, 1844, to form the first Young Men's Christian Association (in London). They knew only that religion in some way must be carried into the shop and market place, that the Church was not doing this, and that no single church could do

it. So they united together for the 'spiritual and mental improvement' of the young men in 'the drapery and other trades.' They strongly insisted that 'the supreme aim of your daily life should be to bring glory to your Redeemer, and that the most appropriate sphere for the attainment of this object is that of your daily calling.' It is significant that a letter, describing the work of the Y.M.C.A., written by a student of Columbia University who was studying in Edinburgh during the winter of 1849-50, should have been the immediate cause for the formation of the Boston Y.M.C.A., December 22, 1851—the first Association in the United States."

CLARENCE P. SHEDD, *Two Centuries of Student Christian Movements*.
Published by Association Press, New York.

THE CAREER OF MOODY

Dwight L. Moody surely was one of the most influential Christians of recent times. From his evangelistic meetings and from the summer conferences which he conducted came many of the most significant Christian leaders of the English-speaking world during that generation. "Moody's connection with the work of the Young Men's Christian Association was lifelong. 'I am going to join the Christian Association tomorrow night,' he wrote to his mother soon after leaving home for Boston. . . . The autumn of 1856 found him in Chicago, where until 1860 he divided time between business, the development of a big Sunday School, and the work of the Young Men's Christian Association. So successful in business was he that when only twenty-three he had saved \$7,000. . . . In 1858 he became President of the Chicago Young Men's Christian Association, and in its noon evangelistic services and Sunday evening meetings he began the development of those gifts of public and personal evangelism that later made him the world's greatest evangelist. As President and General Secretary of the Chicago Association he organized in 1862 the work done for soldiers. . . . Moody could not conscientiously enlist to fight. His convictions regarding war are of special interest. He said: 'There has never been a time in my life when I could take a gun and shoot down a fellow-being. In that respect I am a Quaker.' . . . Towards the end of the summer of 1873 Moody, in response to the invitation of a few English friends, arrived with Sankey in Liverpool for the purpose of holding religious meetings in the

large cities of England. . . . In six months Moody and Sankey, who had arrived unknown and with few credentials, became 'the strongest religious force in the country. Our people were stirred as they had not been since the days of Wesley and Whitefield.' "

CLARENCE P. SHEED, *Two Centuries of Student Christian Movements*.
Published by Association Press, New York.

THE GREATNESS OF MOODY

Henry Drummond, George Adam Smith, Wilfred Grenfell were only three out of thousands who were profoundly influenced by Dwight L. Moody. One of Moody's converts was a great Cambridge athlete, J. E. K. Studd, who later was to be a determining factor in the winning of John R. Mott to the Christian movement. The greatness of Moody was summarized by Dr. Mott at a memorial meeting in Carnegie Hall after the funeral of the famous evangelist:

"If it be an indication of greatness to move and stir to the very center conservative universities and vast cities with religious feeling and purpose, Mr. Moody was a great man; because, under the influence of the Holy Spirit, he moved the greatest universities and metropolitan centers of the Anglo-Saxon world as they have never been moved before for Christ. For many years his audiences have ranged from five to twenty thousand or more.

"If to preach the Gospel to more people than has any other man who ever lived be a mark of greatness, Moody was great indeed; for not even Spurgeon, Finney, Wesley, or Whitefield ever proclaimed the great facts about Jesus Christ to such multitudes. During his lifetime he preached the Gospel to literally tens of millions.

"If to be the means of turning millions of dollars into the channels of religious and philanthropic enterprise be a great achievement, Moody achieved great things; for it is not difficult for one to count up several millions of dollars which he was used to release and set at work for the extension and building up of the Kingdom of God in the world.

"If to raise up and thrust forth hundreds, yes thousands, of Christian workers, who to-day in all parts of the world are promoting the Kingdom of Christ, be accounted great, Moody was great; for this was one of the most distinctive results of his life and work. He realized in his experience on a vast scale the prin-

ciple that he would rather set ten men to work than do the work of ten men.

"If it be a great work to help markedly to answer the prayer of our Lord 'that they all may be one,' Mr. Moody stands unique in his greatness; for what man has ever done so much as he, by means of his great evangelistic campaigns in the cities, in which he demanded unity as an essential condition, or in the many conferences over which he presided, actually to illustrate and accomplish real Christian unity? Others may have preached and written more upon the subject of Christian unity than he, but no one has ever accomplished so much.

"If to rule one's own spirit is a far greater achievement than to sway vast cities and move the ends of the earth with spiritual impulses, Mr. Moody was certainly great . . .

"If Christ's standard of greatness is the correct one, that 'he who would be greatest among you shall be the servant of all,' then Moody should be ranked among the great; because his life was one long ministry. For well-nigh forty years he moved up and down the world among men, 'not to be ministered unto but to minister.' Great as he was in life he was majestically greater in death, and great as he was in death I am constrained to believe that he will be even greater in the years which are to follow. His works will follow him."

A PRAYER

Come perfect Sun of heaven's love,
In lasting radiance from above,
And pour the Spirit's cloudless ray
On all we think or do today.

Confirm our will to do the right,
And keep our hearts from evil's blight;
Let faith her eager fires renew,
And hate the false and love the true.

AMERSE OF MILAN.

The Student Movement: Twelfth Monday

79. JOHN R. MOTT

The student Christian movement has provided a high proportion of the ablest Christian leadership in this generation. And to John R. Mott more than any other person its power has been due. For more than fifty years his influence has been interwoven into the religious life of more than fifty nations of the earth. The total mileage of Dr. Mott's journeyings from land to land across the seven seas reaches 1,700,000 miles! The St. Paul of our times!

In 1885 when the famous English cricketer J. E. K. Studd visited Cornell University, young John Mott was a sophomore in that institution. Entering one of the meetings after the address had begun, he was startled by the thundering words: "Young men, seekest thou great things for thyself? Seek them not! Seek ye first the Kingdom of God." So deeply pierced was he that no relief was found until he decided to devote his life to the cause of Christ.

FIRST MOUNT HERMON CONFERENCE

"C. K. Ober, student secretary of the International Committee of Young Men's Christian Associations in North America, sent to Mott as a leader of the Cornell University Association an invitation to the first international, interdenominational student Christian conference ever held. . . . The students' summer school under Moody's leadership met for twenty-six days, from July 7 to August 1, 1886. It gathered 251 men from eighty-nine colleges and universities in different parts of the United States of America and Canada, with a small group from other lands. . . . By the last day ninety-nine had decided and had signed a paper that read, 'We are willing and desirous, God permitting, to become foreign missionaries.' . . . The author has before him a tiny olive-green pamphlet so small that it will go into a waistcoat pocket, in which the names of the 100 Volunteers were then printed. It is an historic document, for out of it two years later sprang the Student Volunteer Movement for Foreign Missions, over 13,000 of whose members have been thrust forth into all the mission fields of the world."

BASIL MATHEWS, *John R. Mott: World Citizen*.
Published by Harper and Brothers, New York.

THE WORLD'S STUDENT CHRISTIAN FEDERATION

In 1888 John R. Mott began his work as traveling secretary of the student department of the Young Men's Christian Association, as assistant to C. K. Ober—to whom must go chief credit for winning Mott to the student movement. From 1890 until 1915 Mott was the senior student secretary and was responsible for much of the amazing development of the student movement.

Mott's first visit to Europe was a brief one in 1891, when he represented the American Movement in the World's Conference of the Young Men's Christian Association in Amsterdam. His first tour of the universities of Europe was in the months of May, June, and July, 1894. . . . In August, 1895, hundreds of Scandinavian students and professors gathered within the walls of the ancient Swedish castle of Vadstena, on the shores of Lake Vättern, for their annual conference—a meeting destined to occupy “as historic a place in the history of the Christian church as the famous haystack prayer-meeting at Williams College. Never since the Wartburg sheltered the great German reformer while he translated the Bible for the common people has a mediaeval castle served a purpose fraught with larger blessing to mankind. . . . Judged by results this was the most potential event in the entire religious history of universities and colleges.” There in the ancient Swedish castle the World's Student Christian Federation was founded, with Karl Fries of Stockholm as Chairman and John R. Mott, General Secretary.

WORLD TOUR

“Following this meeting at Vadstena, Mott as General Secretary of the World's Student Christian Federation started on a twenty months' tour among the students of Europe and Asia—a journey which involved a total of sixty thousand miles of travel. From that day to the present and with scarcely a year's exception, Mott has spent a part of every year with students of Europe, Asia, Africa, Latin America, or Australasia. In the pathway of this, the first world-wide student ministry of Mott, seventy new Student Christian Associations were organized and scores of already-existing societies were reorganized and revitalized. Five new national student Christian movements were formed and became affiliated with the World's Student Christian Federation.

Three of these made provision for securing immediately national college secretaries, and in two of the older movements provisions were made for additional helpers.

"Mott's rare genius for combining the imperatives—Christian evangelism and missionary activity—with statesmanlike concern for all the details of effective organization for the achievement of high purposes was strikingly displayed in all the countries visited in this tour. It was this rare combination of gifts which made him at once so indispensable to the local and national university and religious life of these nations. Not only did he hold before them great visions, leading them to make revolutionary decisions; but, at the same time, he took counsel with them on the ways and means of translating these new determinations into the sort of sacrificial personal and group activity that would make a better world. Organization was as sacred as personal or movement commitment, and its problems must be grappled with in a way worthy of its high ends."

CLARENCE P. SHEDD, *Two Centuries of Student Christian Movements*.
Published by Association Press, New York.

THE INFLUENCE OF THE W.S.C.F.

Concerning the influence wielded by the World Student Christian Federation, Henry P. Van Dusen has written: "One of the foremost leaders of the League of Nations gave it as his judgment that the most significant experimentation making possible a sound and stable community of nations has taken place within the World's Student Christian Federation. From such pioneering have emerged not only guiding principles but also men schooled in those principles and, more important, habituated to the reality of interdenominational and interconfessional Christian fellowship. The Archbishop of York (now the Archbishop of Canterbury) has testified that it was in conferences of the British Student Christian Movement and later the World's Student Christian Federation that he first experienced the reality of ecumenical Christianity and became converted to its possibilities. Many, probably most, of those who now lead the varied phases of this World Movement would echo this testimony. In the Oxford Guildhall one morning during the conference there in 1937, my eye chanced to run along a score or so of men from almost as many countries who stood together at its heart guiding its progress: William

Temple, Bishop Azariah, John R. Mott, Hendrick Kraemer, J. H. Oldham, Francis Wei, H. S. Leiper, Visser 't Hooft, Adolph Keller, John Mackay, T. Z. Koo, Reinhold Niebuhr, Max Huber. . . . They had learned to know and believe in one another through a common devotion in student days. So it is in almost every world Christian gathering today. . . . The great majority have been trained within the fellowship of the World's Student Christian Federation."

HENRY P. VAN DUSEN, *For The Healing of the Nations.*

WORLD LEADER

"The national college secretaryships of Luther Wishard, John R. Mott, and David R. Porter cover a period of fifty-seven years—from 1877 to 1934. Dr. Mott and Mr. Porter each gave twenty-seven years to the National Student Y.M.C.A. leadership. During the entire period of Dr. Mott's leadership of the American Student Y.M.C.A.'s. he carried many other related executive responsibilities. He was chairman of the Executive Committee of the Student Volunteer Movement from its organization in 1888 until 1920. He was General Secretary of the World's Student Christian Federation from 1895 until 1920 and served as its chairman from 1920 to 1927. From 1898 until 1915 he was Foreign Secretary of the International Committee of the Young Men's Christian Association. In 1910 he became chairman of the Continuation Committee of the Edinburgh World Missionary Conference. *Because of and in spite of* the humanly impossible burdens of leadership he was carrying, the student Y.M.C.A.'s. between the years 1900-1915 went from strength to strength, increasing in membership, scope of program, and significance in American religious life. It was possible for Dr. Mott to continue his leadership of American student Associations during these years only because of his strict adherence to the principle of 'delegated responsibility' and his choice of a remarkably able group of associates for leadership in the student work."

CLARENCE P. SHEDD, *Two Centuries of Student Christian Movements.*
Published by Association Press, New York.

The Student Movement: Twelfth Tuesday

80. AMERICAN STUDENT MOVEMENT

There shall rise from this confused sound of voices
A firmer faith than that our fathers knew,
A deep religion which alone rejoices
In worship of the Infinite True,
Not built on rite or portent, but a finer
And purer reverence for a Lord diviner.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

LEWIS MORRIS.

DEVELOPING LEADERS

The student movement has been the chief factor in the decisions of tens of thousands of young Christians to enter the ministry and to go as missionaries to distant lands during the past six decades. The Student Y.M.C.A., the Student Y.W.C.A., the Student Volunteer Movement, and in later years the student work conducted by the various denominational bodies, have combined to challenge, enlist, and instruct a high proportion of the ablest Christian leadership of our times. Pioneering has been done in Bible study, personal work with individuals, prayer and the devotional life, the development of student initiative and responsibility, the application of Christian principles to international, racial, economic and other social problems.

TRAINING CONFERENCES

"The first presidential conferences were in Pennsylvania and Ohio during 1890-91. The term 'officers' training conference more accurately describes the conception of training which was the basis for this conference. These developments in training were in line with Mott's tendency to regard the Student Move-

ment as a militant body of Christian youth being coached for the world-wide work of the Kingdom. A sense of a world task, and of its urgency, the necessity of adequate spiritual dynamic and thorough training for that task expressed itself through these special training conferences, and through the combined missionary, evangelistic, and training emphasis that came into the summer conferences and into every essential element in the Student Association program itself. The sense that the 'day of march' had really come began increasingly to pervade every phase of the life of the Movement.

"This sense of the importance and urgency of the Movement's task led to a new emphasis on effective and adequate organization, in order that the entire student world might be claimed for Jesus Christ. The more distinctly religious aspects of the work were radically changed by this new atmosphere. Bible study had from the first been central, but now the Movement could not be content with all kinds of Bible study; it was necessary to make available to the colleges the ablest Bible-study leadership in the country, in order that adequate Bible-study courses might be prepared, study groups effectively organized by summer conferences, and officers' training conferences increasingly centered on the training of qualified leaders for student Bible-study groups."

CLARENCE P. SHEDD, *Two Centuries of Student Christian Movements*.
Published by Association Press, New York.

SUMMER CONFERENCES

Perhaps no phase of the entire Christian enterprise during the past fifty years has been more productive than the summer conferences and quadrennial conventions. Beginning with the famous conference at Mount Hermon, then at Northfield, followed by Lake Geneva, Blue Ridge, Estes Park, Asilomar, Seabeck, Hollister, this series of student conferences has spread around the earth. For a week or ten days delegations of students from the various colleges within an area concentrated upon the claims of Christ and upon ways of winning individuals and nations to his way of life. On these conference grounds literally thousands of young men and women made life-work decisions. A substantial proportion of outstanding clergymen, seminary professors, Association secretaries, and missionaries were greatly influenced in their youth by these student conferences.

Once every four years an international convention of the Student Volunteer Movement brought together thousands of selected students from most of the colleges and universities and seminaries of the United States and Canada, with delegations from abroad.

STUDENT VOLUNTEER MOVEMENT

After thirty-three years as Chairman of the Student Volunteer Movement, Dr. John R. Mott at the Indianapolis Convention in 1924 indulged in this reminiscence: "It has been my lot to attend the entire series of Volunteer Conventions. I can remember, as though it were but yesterday, when in a rowboat on Lake Geneva with my friend, Robert Wilder, the vision came to us of a continent-wide, international convention of the Student Volunteer Movement. There resulted that first convention of the series, which met in Cleveland back in 1891 when some six or seven hundred students assembled, from the colleges, universities and professional schools of the United States and Canada, in a gathering of great vision-imparting and creative power. . . . Those of us whose lives have spanned these notable Conventions and who have had opportunity to observe their immediate and remote influence, have come to regard the Conventions of the Student Volunteer Movement as the highest mounts of vision in the history of student life throughout the centuries. Have they not been also the principal generating grounds of unselfish leadership in the sense that Christ defined leadership when He said: 'He who would be greatest among you shall be the servant of all.' A life of incessant travel which has taken me first and last to more than fifty nations, and to most of them again and again during the last thirty years and more, has enabled me to follow through or trace the marvelous influence of these gatherings. . . . I have found these delegates at home or abroad under the spell of the common vision and purpose to make the Kingdoms of this world become the Kingdoms of our Lord and of His Christ. Such solidarity made possible by a common loyalty to our one Lord must inevitably become triumphant."

THE MISSIONARY ENTERPRISE

"Even a bare outline of the achievements of the Volunteer Movement affords convincing evidence that it constitutes one of

the most remarkable developments in the entire history of the missionary enterprise. It has kindled and strengthened missionary interest, passion and purpose in over 1,000 universities, colleges and seminaries of North America, and also in literally hundreds of centers of learning in lands of Europe, Australasia, South Africa and Asia. It has thus brought into being creative circles which have made each of these institutions in its degree a missionary institute or mission station. . . .

"Of the many Volunteers who across the years have been enrolled by the Movement, over 16,000 have gone out to the mission fields under the auspices of the various Mission Boards. Approximately three-fourths of these have come from the institutions of North America. To indicate the increasing volume of sailed volunteers from North America alone, 780 sailed in the quadrennium 1899-1902; 1,000 in the quadrennium 1903-1906; 1,275 in the quadrennium 1907-1910; and 1,466 in the quadrennium 1911-1914. The Movement has enrolled many more than could finally qualify for missionary service, and has thus afforded the Boards a much larger basis for selection than they had in former times. An increasing proportion of the missionaries across the last five decades have been volunteers. It is estimated that seventy-five per cent of the men missionaries and seventy per cent of the women missionaries of North America were volunteers. . . . The volunteer declaration in the form finally adopted—'It is my purpose, if God permit, to become a foreign missionary'—is the keystone of the Movement. . . . The constant challenge to heroic and sacrificial action goes far to explain the Volunteer Movement's power of appeal to the strongest students the world over."

JOHN R. MOTT, *Five Decades and a Forward View*.

Published by Harper and Brothers, New York.

A PRAYER

Give us, O God, to dream until our dream
Becomes at last Thy great Reality.
Give us to hear Thy music, till its theme
Comes to our ears a finished symphony;
Into our shallow pool Thy infinite ocean pour
Until Thy Boundlessness has swallowed our shore.

DWIGHT BRADLEY, in *The Christian Century*.

The Student Movement: Twelfth Wednesday

81. THE QUADRENNIAL CONVENTIONS

"Fellow Students, for a great many of us this is' probably the best and most blessed meeting of our lives, both in the memories it will leave with us and in the influences it will exert upon us."

These words of Robert E. Speer at the closing hour of the second convention in Detroit in 1894 could have been spoken with equal appropriateness at the conclusion of each quadrennial in turn. Some of the most dynamic addresses of the past fifty years were given at these great conventions. For some readers the following quotations will bring back stirring memories:

The First Address at the First Convention

"You know that memorable phrase used by Novalis about Spinoza, 'He is a God-intoxicated man.' God wants that kind of men today,—men inebriated with the Holy Ghost; men that may be counted insane sometimes because of the tremendous earnestness of their fire and zeal. You remember that Zinzendorf started one of the most remarkable movements of the Christian era. There was a time when he came and laid his fortune, his honors, his titles, his property, himself, upon the altar, and said, 'Lord, I surrender it all up.' Immediately after, he said, 'I have one passion—it is He, it is He alone. The world is the field, and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ.' Then came temptation and obloquy, and scorn and hatred from those who said, 'He is beside himself.' And he said, 'The Spirit of God so came upon me that after consecration that it seemed to me, as I went about my missionary service, that rather than walking on earth I was simply swimming in an atmosphere of love and joy!'"

A. J. GORDON, Cleveland, 1891.

SUPREME AUTHORITY

"'Whatsoever he saith unto you, do it.' These are all personal terms. 'Cut them and they will bleed.' He is the Person of the 'invincible supremacy.' He is the Sovereign Master of life. The long debate is over. Final authority over life lies not in the Church, nor in the Bible, nor in the Christian consciousness. God in Christ

has final authority. . . . Holiness is character; righteousness is character in relations and activity. Holiness is life; righteousness is holiness with a towel girt about its loins, washing weary feet; Holiness is strength; righteousness is holiness cleansing lepers, opening blind eyes, carrying a cross up Calvary. . . . The final tests for men and churches and nations are these: Will men be Christlike men? Will they live in Christlike relations? Will they carry out Christ's plans for the world. . . . Personal faith must become a social force and a missionary impulse. There is no stopping when you begin to give Jesus sovereignty in your life. The logic of the Kingdom drives you far afield. . . . There He stands, saying, 'Go ye therefore, and make disciples of all the nations.' It is personal, it is social, it is missionary. . . . This is the word, 'Whatsoever he saith unto you, do it.'"

BISHOP WM. F. McDOWELL, The Nashville Convention, 1906.

ORDINARY MEN TRANSFORMED

"The first impression that the new reading of the Book of Acts has made upon me is of the extraordinary adequacy of the persons spoken of in it for their quite impossible task. They were quite ordinary people. There wasn't an able man among them, certainly not a learned man, not a scholar, not a public man, not a leading business man. They were just fisher-folk and peasants and the like. If you had chanced in upon their meeting in the upper room, I imagine you wouldn't have thought much of it. You would have seen a company or rather forlorn and bewildered men and women, nursing a rather mysterious hope to which they couldn't give a name, and which, therefore, you would regard as negligible and unimportant, and you would have said, 'Nothing can come out of that lot anyway.' And yet that company had its moment and that moment, that experience on the Day of Pentecost, transfigured them, lifted them to such a pitch of power that at their word thousands were won over to them. Weak men became fearless leaders. Nonentities grew into strong generative giants. Their souls took on an unheard-of stature and things happened at the word and the deed of these men that break through the ordinary frontiers of experience. It is impossible, as you look upon the story and read it with any measure of imagination, not to have the feeling that the mighty tide of some new, unknown quality of life is sweeping across the scene upon which we are looking. . . .

"I believe that we need, yet again, to rediscover the apostolic emphasis upon the crucifixion; upon the Cross of Christ . . . the Cross is still there, stark and bloody, still saying the same thing. It is there proclaiming that love and mercy, that sacrifice and the forgiveness of injuries, are the power and the wisdom of God . . . the God whom we profess to worship is most Himself when He is going down in the world, down, down—down at last to infamy and to death. That is what the Cross says; these unpopular things that worldly wisdom hates."

RICHARD ROBERTS, The Detroit Convention, 1928.

THE CROSS OF CHRIST

"The Cross opens men's eyes to this tremendous fact that it matters to the Divine Being how men choose. It opens their eyes to a God who cares intensely, who cares so much that His love suffers in our evil choices. That is what men have seen down the ages in the Cross. . . . Jesus brought into His teaching in the Sermon on the Mount a new idea to place over against the principle of mere limitation of retribution, namely, the principle of undeviating forgiveness. He presents forgiveness to us as an active principle whereby evil is actually to be conquered in the world, not simply a sentimental idea, but a power to conquer evil. . . . Justice is not to be established in the world by preventing people from doing wrong, but by making them want to do right, and if you make people want to do right, you may, in the effort to do that, have to suffer more wrong. It is not by claiming your rights, but often it is by surrendering them that you awaken within the man himself those feelings of good which there are in all men and which will conquer within him the wrong, so that he changes from being an unrighteous to a righteous person. That is to say, justice (according to the mind of Jesus) is to be established in the world not by preventing unjust actions, but by creating just persons. . . .

"Jesus on the Cross was faced with this great question. Here He was, committed to the conception of God, a Reality, which is Love. He was committed to a way of dealing with evil which involved the acceptance of its antagonism in His own person. At the age of a little over thirty, with a group of followers, men and women who had committed their lives to Him, it looked as if He were certainly going to be killed, and as if He were going to leave this tremendous cause for which He stood, and which He

had come to inaugurate, with people who hardly understood the elements of it and who were ready to forsake Him at the first sign of danger. It was as if His whole cause and His friends were being left absolutely to the destruction of evil men prejudiced against Him and them. Jesus, seeing that—and seeing what looked as if it would be the complete ruin of the thing which He had come to do, and to which His whole life was committed—went straight forward, knowing that by going forward He would die. . . . He staked everything on the conviction that God would justify the faith which He had placed in Him as supreme, absolute love, and He went forward with a conviction that in the long run this power of evil was going to be overcome more by His suffering on the Cross than by His meeting of it by all the forces which He might have summoned to crush it down. . . . What an amazing thing it is that that little group of discredited men and women went around from point to point in every country, and then around the world with the Cross!”

HENRY T. HODGKIN, at The Detroit Convention, 1928.

AT THE HEART OF THE UNIVERSE

“Christianity is a great assurance and ought to be a great adventure. It is the assurance that in spite of obvious evidence to the contrary the world is an order and a harmony, and that this harmony can finally be expressed in terms that are relevant to the highest values we know, that is, the values of personality. Christianity is not only the assurance that love is at the heart of the universe, but it is the adventure to make love dominant in all human relations. . . . This Christian faith of ours, that love is at the heart of the universe and that love can finally be made to rule all human relationships, is therefore a missionary faith.”

REINHOLD NIEBUHR, The Detroit Convention, 1928.

A PRAYER

“Thy Kingdom, O Christ, is an everlasting Kingdom. Strengthen us to pray and labor for its appearing. Forgive our little faith and the weakness of our endeavor for its realization and, though it now seems far from our world, may we seek it in our own lives. In the Master’s Name.”

GAIUS GLENN ATKINS.

Social Prophets: Twelfth Thursday

82. LEO TOLSTOY

Let us begin with a recital of skeleton facts about the life of Leo Tolstoy. He was born in 1828 and died in 1910. His mother was a Russian princess and his father a nobleman. An orphan at nine he was reared by relatives. He flunked at Kazan University because he was not interested in the courses offered. Joining the army in 1851, he took part in the defence of Sebastopol. In disgust he retired from the army and lived the life of a gentleman farmer, including plenty of drinking, gambling, and debauchery with women. In 1862 at the age of 34 he married the daughter of a German doctor. From this union came thirteen children.

In the early twenties he displayed superior literary talent, and with the publication of his immortal *War and Peace*, concluded at the age of forty, he was acclaimed around the earth as one of the foremost novelists of the century. A decade later, while writing the classic *Anna Karenina*, he underwent a profound and transforming spiritual experience. "The crisis came in 1881, when he finally evolved a satisfactory religious doctrine for himself and began to preach and practice it. True happiness, he believed, could be achieved only by stripping one's soul bare of all the artificialities civilization had imposed upon natural man, including both Church and State, and by returning to primitive Christianity, following the inner light which leads one to the love of one's fellow men." Three decades were then devoted to the exploration and the interpretation of the true meaning of life.

RESIST NOT EVIL

At the age of fifty-five, Tolstoy wrote: "Five years ago I came to believe in Christ's teaching, and my life suddenly became changed: I ceased desiring what I had wished before, and began to desire what I had not wished before. What formerly had seemed good to me, appeared bad, and what had seemed bad, appeared good. . . . All this was due to the fact that I came to understand Christ's teaching differently from what I had understood it before. . . .

"I want to tell how I found this key for the comprehension of

the teaching of Christ, who revealed to me that truth with a clearness and a conclusiveness that exclude every doubt. This discovery was made by me in the following manner: ever since the first period of my childhood, when I began to read the Gospel for myself, I was most touched and affected by that teaching of Christ, where he preaches love, meekness, humility, self-renunciation, and retribution of evil with good. . . . I observed that that which to me seemed to be of most importance in Christ's teaching was not regarded as such by the church. . . . And only after I had lost faith in all the interpretations of both the learned criticism and the learned theology, and had rejected them all, according to Christ's saying, If you receive me not as do the children, you will not enter into the kingdom of God, did I suddenly understand what I had not understood before. . . .

"The passage which for me was the key to the whole was Verses 38 and 39 of the fifth chapter of Matthew. It hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. I suddenly for the first time understood the last verse in its direct and simple meaning. I understood that Christ said precisely what he said. And immediately, not something new appeared, but there disappeared that which obscured the truth, and truth arose before me in all its significance. . . .

THE MEANING OF THE CROSS

"Christ says again and again that he who has not taken the cross, who has not renounced everything, that is, he who is not prepared for all the consequences arising from the execution of the rule of non-resistance to evil, cannot be his disciple. To his disciples Jesus says, Be mendicants; be prepared, while not resisting evil, to receive persecutions, suffering, and death: he prepared himself for suffering and death, without resisting the evil men, and sends away Peter, who is sorry about it, and dies himself, forbidding men to resist evil, and without becoming untrue to his teaching. . . .

"Do not resist evil, means, Never resist evil, that is, never use violence, that is, do not commit an act which is always opposed to love. And if thou shalt be offended in doing so, endure the insult, and still use no violence against others. . . . And I understood

whence my delusion came. It arose from confessing Christ in words and denying him in fact. The proposition about non-resistance to evil is a proposition which binds the teaching together, but only that it is not an utterance but a rule which must be executed,—when it is a law. It is indeed a key which unlocks everything, but only when the key is put into the lock. . . .

“Now that I have come to understand the direct meaning of the teaching, I see clearly the strange self-contradiction in which I had lived. Since I recognized Christ as God and his teaching as divine and, at the same time, arranged my life contrary to this teaching, what was there left for me to do but recognize this teaching as impracticable?”

My Religion.

THE HIGHER TRIUMPH

“The story of Tolstoy’s life is the story of an intense struggle between two natures—a lower and a higher. Out of it he achieved a power probably unsurpassed by any man of the nineteenth century. As novelist, dramatist, social reformer, educator, practical philosopher, and seeker after the truth, he made such profoundly significant contributions that no student in any of these fields can reckon without him. Even before his death his works had been translated into nearly every language of the civilized world and were being read, not only by the literati, but by farmers, mechanics, factory workers, and boys and girls of school age. The motion picture made from his novel *Anna Karenina* has been exhibited to millions in America, Europe, and the Orient. The political, social and religious leaders of the twentieth century from Lenin to Gandhi, from Romain Rolland to Kagawa, from Bernard Shaw to E. Stanley Jones, have all acknowledged the power of Tolstoy upon their thought and action.

“Back of this power, and permeating it, moved incessantly the struggle between his two natures. He found that struggle in himself, in Russia, in human beings he met in every walk of life. At first he was content to portray it in his novels and stories. But portrayal did not satisfy him. He must commit himself, must plunge into the thick of it, or be crushed. Try as he might, he could not escape it; so he eventually settled down to fight it out within himself, within his own family, within his countrymen. He had no peace until he thought he had found the way to victory;

and when he had it, he proclaimed it to the world with a forcefulness seldom equaled since the days of St. Paul. Because that struggle is universal, men and women everywhere see something of themselves in Tolstoy and read him for the light he sheds on their own inner lives."

FRED EASTMAN, *Men of Power*, Vol. IV.
Published by Cokesbury Press, Nashville.

AN AFFIRMATION

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope:
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
"Not as I will."

"Not as I will": the sound grows sweet
Each time my lips the words repeat.
"Not as I will": the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all oneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfil,
"Not as we will."

HELEN HUNT JACKSON, *Poems*, first edition 1873.

Social Prophets: Twelfth Friday

83. LEO TOLSTOY (CONTINUED)

"Looking back over Tolstoy's life, one sees a scion of a wealthy and aristocratic family, questioning the value of the attainments of modern culture while yet reaching out after them, and beginning to try to fathom the great problem of the meaning of life. He leaves the university, quite convinced of the uselessness of what men call science; and devotes himself to his serfs, who good-naturedly take all that he gives them without showing much appreciation of his efforts, or improvement in their condition. He enters the army, and returns home disgusted by the gore of battle and the curse of war. He writes novels, but turns from the art which was born in him, as useless and immoral. He is repelled by the glitter of society, by its hollowness and its untruthfulness. He looks behind the scenes of the stage on which is played the game which we call civilization; but see the mask which the players wear; and knowing that at heart they are worse than barbarians, that which we call art and culture, he calls stage-trappings. Science he finds to be a lie, religion a superstition, and his own life so empty and meaningless that he is ready to choose death in preference to it. He at last finds the faith that saves him and gives meaning to his life. He finds the Christ and believes in his words; making them the law of his life. He learns to love men and to love them regardless of their class, nationality, or race; and in loving and serving them he is doing the will of God, which is the chief aim of his existence. He gives up his wealth and all those outward signs of refinement by which men of his class surround themselves, and lives that simple, non-resistant life from which has gone out this world-wide influence. . . . In studying the words of Jesus, Tolstoy found that non-resistance toward all evil-doers was the only way of not being dragged to their level and the only way of not increasing violence among men. He believes in his doctrines because they are based upon his own experience and have been drawn from the word of God. They are the laws of his life. This gives him constant courage and a never-wavering faith in the ultimate victory of his teachings."

EDWARD A. STEINER, *Tolstoy the Man*.
Published by The Outlook Company, New York.

DEFIANT NON-RESISTANCE

"The word 'non-resistance' is unhappy. Tolstoy is very far from being a quietist. No prophet has told the truth in the very citadel of lies with more boldness or with more scathing analytic power. What Tolstoy recommends is not submission, but moral resistance. For the first time in the modern world, adequate expression has been given in his writings and in his life to the enormous possibilities of resisting tyranny and cruelty without blood-guiltiness. The spectacle of this single man defying the whole armed strength of Tsardom, and speaking to the world from a little village in the heart of Russia, has a grandeur equalled by few things in human history. . . .

"He has escaped martyrdom, so far, just because he is the one person in the empire whom the Tsar himself dare not touch. . . . It is, indeed, one of the most remarkable spectacles in history, this immunity of the arch sedition-monger under the completest despotism of the time. Hardly a page that he has put forth in the last twenty years but has contained some scathing indictment of the falseness, the cruelty, of the social forms maintained by imperial authority around him. His contemporaries have to contend themselves with indirect comments upon the diseases of public life, with veiled satire and allegorical fiction. He alone can say that plain truth without fear of the direst penalties; and surely the surgeon's knife was never used so unsparingly. . . .

"In the record of the last decade in Europe, few finer episodes will be found than the aged writer's campaigns against famine, religious persecution, the flogging of the peasants, and militarism . . . we can think only with love and reverence of this modern patriarch, so lonely amid the daily-enlarging congregation of the hearts he has awakened to a sense of the mystery, the terror, the splendour and joy of human destinies."

G. H. PERRIS, *The Life and Teaching of Leo Tolstoy*.
Published by Grant Richards, London.

A TRIBUTE FROM MURIEL LESTER

"Eventually I was delivered from my anxiety by discovering Tolstoi. In somebody else's house I found an old primly-bound volume of his *The Kingdom of Heaven Is Within You*. It changed the very quality of life for me. . . . Another chapter tipped me

right over into pacifism. . . . A letter appeared in the papers, 'An Open Letter to the Czar of Russia from Leo Tolstoi.' The old man appealed to the young Emperor to change his policy towards those people who had embraced the policy of non-resistance. The poor and simple peasants merited no persecution. He, Leo Tolstoi, was the one who should be punished. . . . I took the letter to the boys I taught in the Loughton Union Church. It reenforced the peculiar importance of doing Jesus Christ the honour of taking Him seriously, of thinking out His teaching in terms of daily life, and then acting on it even if ordered by police, prelates, and princes to do the opposite. I read them also the speech the Kaiser made in Potsdam to the new recruits of the German conscript army: 'Soldiers, you are now mine. You have sworn the soldier's oath. Whatever you are ordered to do, that you must perform, even though it were to fire on your own kinsfolk.' We compared it with the Sermon on the Mount. I challenged them to start at once thinking out which way they were going to take—the Czar's, Tolstoi's, the conscripts', or Christ's."

MURIEL LESTER, *It Occurred To Me*.
Published by Harper and Brothers, New York.

THE MATTERHORN AMONG THE GREAT

More than forty years ago Dr. Edward A. Steiner penned this tribute to Tolstoy: "No; he is not the Christ, but he is a John the Baptist; his gospel is written on the tablets of Moses; his beatitudes have in them the ring of the Ten Commandments. They were graven by the finger of Jehovah, not spoken by the gentle Jesus. But his way of preaching the gospel reaches where our way does not reach; his gospel reachest the lowest, and brings the greatest low. It is a gospel which cannot be misunderstood; it is as clear as noonday. It is a gospel which rouses in man the will, which awakens the soul, and lifts it from its slumber or sloth to a large life and to heroic service. God needs such men in this His day—large men who live above the fog; great men, ready to sacrifice for righteousness' sake. There are too few who do not hedge and halt and temporize, who dare to bear the brunt; too many time-servers, dust-lickers, who grow like mushrooms in the shade, and die like morning-glories in the broad daylight; too few of us who believe that the gospel is for this time and forever, and who are willing that the Kingdom of God should come within us. This is Tolstoy's great cry: 'The Kingdom of God is within you, and

you are to be the pattern after which the kingdom of this world is to fashion itself.' 'Young man,' he said, and they were almost the last words which he spoke to me that evening: 'you sweat too much blood for the world; sweat some for yourself first. You cannot make the world better till you are better.' . . . The Matter-horn among the great is Tolstoy."

EDWARD A. STEINER, *Tolstoy the Man*.
Published by The Outlook Company, New York.

AN AFFIRMATION

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer?

Yet loved of the Father, Thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power,
The SPIRIT surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

WHITTIER.

A PRAYER

"O Thou, in whom we live and move and have our being, who art within our thoughts and desires, thou art nearer to us than any creature, yet we cannot by searching find thee out. Thou art farther from us than the east is from the west; yet thou revealest thyself on every side, and in all places of thy dominion. Grant unto us, who now feel after thee, the inward succour of thy Spirit. Send us help from above, and show unto us thy heavenly light. Keep us from the folly of thinking that we know thee fully, and from the sorrow of imagining that thou art too great to be known at all. May our thoughts of thee be just and true, and our feelings toward thee full of reverence and love."

Social Prophets: Twelfth Saturday

84. WASHINGTON GLADDEN

Washington Gladden, who has rightly been called "the father of the social gospel" in the United States, began in the autumn of 1875 a notable series of Sunday evening sermons in the North Congregational Church of Springfield, Massachusetts. During the following year these sermons were printed as a volume entitled *Working People and Their Employers*. The keynote was thus stated: "Now that slavery is out of the way, the questions that concern our free laborers are coming forward; and no intelligent man needs to be admonished of their urgency. They are not only questions of economy, they are in a large sense moral questions; nay, they touch the very marrow of that religion of good-will of which Christ was the founder. It is plain that the pulpit must have something to say about them."

In later years many a business man indignantly protested against the practice of "dragging economics into the pulpit," but in 1875 the thought of preaching on industrial questions had never entered the minds of clergymen generally. Few indeed were the sermons in that year which dealt even in the most tender manner with the problems of capital and labor.

EXTREMELY INDIVIDUALISTIC

"Perhaps in no period has the application of the gospel been more individualistic than during the dominance of the philosophy of the 18th. and early 19th. centuries, with its emphasis upon natural rights and its minimizing social structure. The theology in which these views were embodied emphasized strongly the doctrine of a substitutionary atonement. . . . An entirely new interest in the social significance of Christianity developed in the last decade of the 19th. century. It was due largely to the new emphasis upon the teaching of Jesus, the historical study of the Bible and Christianity, the rapid spread of sociological study and interest; in a word, the conjunction of the modern spirit with the gospel of Jesus himself. . . . The heart of the social gospel is to be seen in the teachings of Jesus as to the fatherliness of God, the brotherhood of men and the supreme worth of personality. It holds to the practicability as well as the necessity of putting these truths into

operation for the purpose of destroying or reconstructing social forces and institutions and establishing those of a truly Christian character. It is, thus, a message of courage and hope as well as of ideals and social responsibility. It believes that God is working in human history. It does not forget that society is made up of folks and that individuals need God's saving power, but it holds that the gospel is equally needed and applicable to group-activities."

SHAILER MATHEWS, Article on "Social Gospel" in
A Dictionary of Religion and Ethics.
Published by The Macmillan Company, New York.

HIS ENVIRONMENT

Washington Gladden lived from 1836 to 1918 and thus witnessed incredible changes in the American way of life. His boyhood was spent on the farm and in the small village and during his mature years he wrestled with the problems of the city. Once he gave this vivid description of the state of religion in his childhood:

"There were other churches in the village, but they had no more dealings with one another than the Jews had with the Samaritans. Sectarian jealousies were fierce, ministers of the different churches were hardly on speaking terms; an exchange of pulpits was a thing never heard of. . . . I wanted to find my way into the peace of God, into the assurance of his friendship, and that I could not do. I understood that I, with all the rest of mankind, had 'by the fall lost communication with God and was under his wrath and curse, and so made liable to all the miseries of this life, to death itself and the pains of hell forever.' Of the exact truth of this statement I had not the shadow of doubt. . . . It would be difficult to convey to most of those who will read these pages any adequate sense of the positiveness with which those doctrines were held in the circle in which my life was spent. We did not admit to ourselves the possibility of any error in their statement, and we guarded ourselves carefully against any influences which would tend to weaken our hold upon them."

WASHINGTON GLADDEN, *Recollections.*
Published by Houghton Mifflin Company, Boston.

EVANGELISM

"The preaching, in all the churches, when it was not controversial, was almost wholly evangelistic. The conversion of sinners

was supposed to be the preacher's main business. Respecting the eternal punishment of those who die impenitent, and the impossibility of repentance beyond the grave, there was no difference of opinion among evangelical Christians, and the immense importance of saving men from this fate overshadowed all other interests. The appeal was, therefore, almost wholly individualistic. It constantly directed the thoughts of men to the consideration of their own personal welfare. The motive of fear was the leading motive, but the bliss of the heavenly life was also vividly portrayed. That hell was a veritable lake of fire and brimstone was hardly questioned by any one. My memory holds many such representations. . . . That fear was always haunting me in my childhood; my most horrible dreams were of that place of torment."

WASHINGTON GLADDEN, *Recollections*.

PREACHER, EDITOR, AUTHOR

After graduation from Williams College, where he wrote the college song which has been sung by more than fifty classes, he entered the ministry and preached for churches in Brooklyn, Morrisania, New York, and North Adams, Massachusetts. For four years he left the pastorate in order to serve as a member of the editorial staff of the *New York Independent*. In 1875 he began his memorable career in Springfield, and in December 1882 he accepted the pastorate of the First Congregational Church in Columbus, Ohio, which he continued until his retirement. For forty years his voice resounded from these two pulpits in a ministry of extraordinary influence. His written words were read throughout Christendom. An appendix to his *Recollections* lists thirty-two volumes from his pen. With persuasive power he merged the personal and the social aspects of Christianity into a blended gospel. The problem which he faced in his early ministry is thus interpreted:

"It was by no means true that those who, in the judgment of charity, were 'saved' were establishing right relations between themselves and those with whom they were associated in industry. Many of them were practicing injustice and cruelty, without any sense of the evil of their conduct. They were nearly all assuming that the Christian rule of life had no application to business; that the law of supply and demand was the only law which, in the world

of exchanges, they were bound to respect. If a man was converted and joined the church, it did not occur to him that that fact had any relation to the management of his mill or factory. Business was business and religion was religion; the two areas were not coterminous, they might be mutually exclusive. . . . There were those who urged the materialistic doctrine that all these economic questions are outside the reach of moral causes; that nothing can be done by human agency to mitigate their severities or to modify their action."

WASHINGTON GLADDEN, *Recollections*.
Published by Houghton Mifflin Company, Boston.

A PRAYER

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love.
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

WASHINGTON GLADDEN, 1879.

Social Prophets: Thirteenth Sunday

85. RICHARD ELY, JOSIAH STRONG, AND LYMAN ABBOTT

Three of the most powerful advocates of the social gospel prior to 1900 were Richard T. Ely, Josiah Strong, and Lyman Abbott. Individualism was at high tide in economic life and in the churches. In 1889 there appeared a significant volume by Professor Ely, with the title, *Social Aspects of Christianity*. Such passages as this one exploded with mighty reverberations:

"I think most of us do not understand the kind of social sermons that Christ preached. If, however, any one will take the twenty-third chapter of the Gospel according to St. Matthew, and will translate it into modern language, substituting for the sins there denounced the chief sins of our day, and for the influential persons there named those classes which are most prominent in our society,—as for scribes and Pharisees, railway magnates, coal barons, University professors and doctors of divinity, I think he will understand better than before one reason at least why Christ was crucified. A man who would talk as Christ did on the streets of Chicago or New York would be in danger of being clubbed by the police, if nothing worse."

RICHARD T. ELY, *Social Aspects of Christianity*, 1889.

THE CHURCH AND THE WORKERS

"'Thy kingdom come, Thy will be done on earth.' Yet the Church has so failed to instruct us in regard to the will of God in earthly matters, that professed Christians seem at times to lose all distinction between right and wrong in affairs of this life, and occasionally one hears it said that Christian ethics have nothing to do with practical business. Let us take this matter of gambling in stocks or provisions. . . . What is the essence of theft? I mean from a moral, not a legal, point of view. Is it not trying to get something for nothing? Is it not trying to get hold of your neighbor's property by some kind of hocus-pocus, without making him a fair return? Most assuredly; and that is precisely what those do who buy stocks on margin, deal in futures, and the like. . . .

"I will quote a few sentences from a labor paper, published in Chicago: 'A question that we would like to propound to the

ministers of Chicago is: Have the working classes fallen away from the churches, or have the churches fallen away from the working classes? We know hundreds and thousands of working-men who have the utmost respect, admiration, and even love for the pure and simple teachings of the gospel, and the beneficent and exalted character of Jesus Christ, and yet they scarcely ever put their feet inside the Church that 'is called' His. Not because they love the Church less, but because they love their self-respect. They realize that there is no place in the average Chicago church for the poor man unless it is the position of janitor, certainly not in the cushioned pews surrounded by individuals who not only regard poverty as a disgrace, but by their vulgar display endeavor to perpetually remind the poor man of his poverty.'"

RICHARD T. ELY, *Social Aspects of Christianity*.
Published by Thomas Y. Crowell and Company, New York.

"OUR COUNTRY"

The influence of Josiah Strong can scarcely be measured. By 1902 his stirring volume, *Our Country*, had reached a circulation of 173,000. In several other widely read books he pleaded for the application of Christian principles to social problems. Once he exclaimed:

"The 'meeting house,' standing apart, surrounded with graves, silent and dark five or six days out of the seven, was fairly indicative of the conception of religion which has commonly prevailed in the United States and is still widely prevalent. Religion has been more associated with death than with life, has emphasized eternity rather than time, the other world rather than this. It has made levies upon a small portion of time and substance, which it has set apart to 'sacred' uses, and has left the remainder to 'secular.' . . .

"The early Christian conception of the Kingdom of God as a new social order yet to be realized on the earth, had nearly faded out of Christian thought, when the social unrest and agitation naturally attendant on the maladjustments of the new civilization, together with the theological return to Christ, resulted in the rediscovery of the kingdom of God—an event the importance of which men have as yet begun only dimly to perceive."

JOSIAH STRONG, *Religious Movements for Social Betterment*,
Published by The Baker and Taylor Company, New York, 1900.

REDISCOVERY OF JESUS

"The rediscovery of the kingdom of God has been accompanied by the rediscovery of the social teachings of Jesus. Some fourteen or fifteen years ago there was a meeting of New York clergymen who were especially interested in social problems, and who have been leaders in the readjustment of Christian thought and work, which is now in progress. There were about a dozen present, and among them were men of national and international reputation and influence. One of the leaders expressed his perplexity and regret that he could not find in the teachings of Jesus any social laws! And what is still more surprising, the statement passed unchallenged, so completely had leaders of Christian thought lost sight of the social aspects of Christianity. Since then a shelf full of books has been written on the social teachings of Jesus."

JOSIAH STRONG, *The Next Great Awakening*.

Published by The Baker and Taylor Company, New York, 1902.

LYMAN ABBOTT

Lyman Abbott exercised wide influence as clergyman and as journalist. The extent to which business men were blinded to the requirements of discipleship to Jesus is revealed in this observation:

"A writer in the 'Forum' a few years ago (May, 1886) expressed the following judgment:— 'I admit—no, I assert—the demands of charity on every human being, but charity and business are and forever ought to be divorced. An employer is under no more financial obligation to his workman after he has paid their current wages than they are to him, or to a passer-by on the street whom they never saw.' I believe that is an unchristian heresy. Every man who has workingmen in his employ is a trustee for them. He and they are in a true sense partners engaged in a common enterprise. He owes them an obligation which wages do not meet. . . .

"Yet despite the fact that wealth has never been so diffused, and the comforts wealth brings never so broadcast, as in America today, the thoughtful student of our national life must certainly recognize that the concentration of wealth is America's greatest peril, and a more equable distribution of wealth its greatest need. That cannot be counted either a Christian or a democratic state of

society in which one per cent. of the people own half of the wealth, and the other half is very unequally distributed among the other ninety per cent. of owners,—in which there are a few millionaires at one pole of society who cannot possibly spend their income, and many men and women at the other pole of society who have little or no income to spend. If Adam were created six thousand years ago, had lived until this time, and had succeeded in laying up one hundred dollars a day for every working day of the six thousand years of his life, he would not, without interest, have made as much money in six thousand years as the older Cornelius Vanderbilt is said to have made in a lifetime."

LYMAN ABBOTT, *Christianity and Social Problems*.
Published by Houghton and Mifflin and Company, Boston, 1896.

A PRAYER

Father, we pray Thee this day
For all who are torn and in anguish
Through physical pain:

We pray Thee that staunch in their minds
May abide the thought of Christ's Cross:

Hour by hour
May they cling to that Cross:

As the pain goes through them,
May they know in deed and in truth
That Christ shares with them the worst,
That Thou, O our Father, in Christ
Hast suffered the bitterest pain,
And suffered for us,
Not standing aloof from our need,
But—Lord of all worlds though Thou art—
Restless and ill at ease
Till at last Thou hadst pierced to the lowest depths
Of the anguish which rends mankind:

May that Cross to-day, our Father,
Be strength and stay for all who labour in pain.

JOHN S. HOYLAND, *God in the Commonplace*.
Published by the Student Christian Movement, London.

Social Prophets: Thirteenth Monday

86. WALTER RAUSCHENBUSCH

"It is the term *prophet* which has been most often applied to Walter Rauschenbusch. In common parlance a prophet is a man who foretells the future. In a deeper sense a prophet is a spokesman for God. He addresses his contemporaries, in the contemporary scene, about contemporary matters, but he speaks from the Eternal. He enunciates new truth, which later generations may accept and apply, though his contemporaries, enraged, are quite likely to stone him to death for it. To be a prophet, in this true sense, calls for rare spiritual gifts—high expression, keen observation, deep sensitiveness to human need, quick apprehension for new truth, brave conscience in uttering it, and above all, an ear aslant toward God. Walter Rauschenbusch was such a prophet. . . . Himself a Christian socialist, he opposed the materialism and atheism which accompanied Marxism, and was fearful that a time might come when a sudden revolution would bring socialism on a people unprepared for it, without spiritual backing for it, and under the control of leaders untrained in governmental affairs. . . . Like many great prophets he had a hand in bringing to pass the better things which he predicted."

DORES ROBINSON SHARPE, *Walter Rauschenbusch*.
Published by The Macmillan Company, New York.

HIS CAREER

"Walter Rauschenbusch was born in 1861. His father, a teacher of church history in the German department of the Rochester Theological Seminary, had left his Lutheran pastorate in Germany to work in this country as a missionary among his people. Here he had become a Baptist. The family altar was the focal point of the home; the local church, its chief outreach. At the age of seventeen young Rauschenbusch was converted. . . . After studying at a gymnasium in Germany Rauschenbusch was graduated from Rochester University in 1885 and from the seminary in 1886. Disappointed in his ambition to become a foreign missionary (his professor of Old Testament raised doubts about his orthodoxy), he became minister of the Second German

Baptist Church in an industrialized slum area of New York City, where he remained for eleven years. He then accepted an invitation he had earlier declined to teach at Rochester Theological Seminary.

"In 1891 he spent a year in Germany studying the teaching of Jesus and sociology, 'a good combination and likely to produce results.' During the early years of his effective pastorate, however, he followed the conventional evangelical interpretation of religion as personal salvation, in which he had been nurtured. Even the defects of its otherworldliness, he confessed, had 'something of dearness to him, like the narrow staircases and sloping ceilings of an old home.' But gradually he discovered that his religious ideas did not fit when he sought to apply them. He had in fact encountered conditions of living for which neither his religious education nor his home life had prepared him; for not only was he brought up within the tradition of religious pietism but he had known at first hand as a boy only rural economic America and the handicraft system in Germany, both of the pre-capitalistic era. The slum areas of New York shocked him and necessitated a reinterpretation of the gospel. The influence upon him of Henry George, who was running for mayor of New York City at the time Rauschenbusch first came there, was paramount."

ARTHUR C. MCGIFFERT, in *Christendom*.

THE EARLY DAYS

"I want to pay the tribute of honor to three men who were pioneers of Christian social thought in America twenty-five years ago: Washington Gladden, Josiah Strong, and Richard T. Ely. These men had matured their thought when the rest of us were young men, and they had a spirit in them which kindled and compelled us.

"But all whose recollection runs back of 1900 will remember that as a time of lonesomeness. We were few, and we shouted in the wilderness. It was always a happy surprise when we found a new man who had seen the light. . . . Our older friends remonstrated with us for wrecking our career. We ourselves saw the lions' den plainly before us, and only wondered how the beasts would act this time. . . . A young missionary going to Africa to an early death implored me almost with tears to dismiss these

social questions and give myself to 'Christian work.' Such appeals were painfully upsetting. All our inherited ideas, all theological literature, all the practices of church life, seemed to be against us. . . . When the forgotten social ideas of the Christian evangel did become clear to us, we felt like young Columbuses taking possession of a new continent. . . .

AMAZING PROGRESS

"It is the contrast with those early days which makes the present situation in the churches so amazing. . . . The social interest in the Church has now run beyond the stage of the solitary pioneer. It has been admitted within the organizations of the Church. . . . The honor of making the first ringing declaration in a national convention belongs to the Methodist Church North. Every General Convention of the Church since 1892 has been memorialized by some minor body pleading for action. . . . Immediately after the Methodist General Conference, in December, 1908, the Federal Council of the Churches of Christ in America was organized at Philadelphia, representing and uniting thirty-three Protestant denominations. This organization marked an epoch in the history of American Protestantism. But no session created so profound an interest as that devoted to 'Social Service.' The report of the Commission was heard with tense feeling, which broke into prolonged and enthusiastic applause at the close. The Bill of Rights adopted by the Methodist Convention was presented with some changes and adopted without the slightest disposition to halt it at any point."

WALTER RAUSCHENBUSCH, *Christianizing the Social Order*.
Published by The Macmillan Company, New York, 1912.

A MEMORABLE COMBINATION

Harry Emerson Fosdick, in an Introduction to the best biography of Walter Rauschenbusch, paid this tribute: "He was a memorable combination of homeliness and greatness. His total quality came from a compound of attributes that at times reminds one of Lincoln. . . . His warm humaneness was contagious, his direct plunging after the truth he sought provocative and stimulating, his care for people sincere and moving, his way of saying what he thought picturesque, pungent, and forcible. . . . When

he spoke about society and its crying need of reformation, it was the individual he was thinking of and the impact of society on the persons that he was trying to affect. This made his ventures in social reformation excursions deep into the vital meanings of the Christian gospel. Still, in being a socialist, in attacking the profit-motive, in espousing single-tax, in assailing war, in all his work for peace, political reform, and economic justice, he was trying to save souls. Even the reactionary and recalcitrant could not deny the evangelistic flavor of his social passion. . . . He was obviously a vital, devoted Christian, indignant at the ruin of God's children, and eager for their salvation."

HARRY EMERSON FOSDICK, Introduction to *Walter Rauschenbusch*,
by Dores Robinson Sharpe.

Published by The Macmillan Company, New York.

A PRAYER

"O God, we pray thee for those who come after us, for our children, and the children of our friends, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine on their faces. We remember with a pang that these will live in the world we are making for them. . . . O God, thou knowest how we have cried out in agony when the sins of our fathers have been visited upon us, and how we have struggled vainly against the inexorable fate that coursed in our blood or bound us in a prison-house of life. Save us from maiming the innocent ones who come after us by the added cruelty of our sins. Help us to break the ancient force of evil by a holy and steadfast will and to endow our children with purer blood and nobler thoughts. Grant us grace to leave the earth fairer than we found it; to build upon it cities of God in which the cry of needless pain shall cease; and to put the yoke of Christ upon our business life that it may serve and not destroy. Lift the veil of the future and show us the generation to come as it will be if blighted by our guilt, that our lust may be cooled and we may walk in the fear of the Eternal. Grant us a vision of the far-off years as they may be if redeemed by the sons of God, that we may take heart and do battle for thy children and ours."

WALTER RAUSCHENBUSCH, *Prayers of the Social Awakening*.
Published by The Pilgrim Press, Boston.

Social Prophets: Thirteenth Tuesday

87. WALTER RAUSCHENBUSCH (CONTINUED)

"When the Nineteenth Century died, its Spirit descended to the vaulted chamber of the Past, where the Spirits of the dead Centuries sit on granite thrones together. When the newcomer entered, all turned toward him and the Spirit of the Eighteenth Century spoke: 'Tell thy tale, brother. Give us word of the human kind we left to thee.'

"'I am the Spirit of the Wonderful Century. I gave man the mastery over nature. Discoveries and inventions, which lighted the black space of the past like lonely stars, have clustered in a Milky Way of radiance under my rule. One man does by the touch of his hand what the toil of a thousand slaves never did. Knowledge has unlocked the mines of wealth, and the hoarded wealth of today creates the vaster wealth of tomorrow. Man has escaped the slavery of Necessity and is free. . . . I broke the chains of bigotry and despotism. I made men free and equal. Every man feels the worth of his manhood. I have touched the summit of history. I did for mankind what none of you did before. They are rich. They are wise. They are free.'

"The Spirits of the dead Centuries sat silent, with troubled eyes. At last the Spirit of the First Century spoke for all. 'Your words sound as if the redemption of man had come at last. Has it come? You have made men rich. Tell us, is none in pain with hunger today and none in fear of hunger for tomorrow. . . . You have set them free. Are there none, then, who bind others against their will? Are all men free to do the work they love best? You have made men one. Are there no barriers of class to keep man and maid apart? Do men no longer spill the blood of men for their ambition and the sweat of men for their greed?'

"As the Spirit of the Nineteenth Century listened, his head sank to his breast. 'Your shame is already upon me. My great cities are as yours were. My millions live from hand to mouth. Those who toil longest have least. My thousands sink exhausted before their days are half spent. My human wreckage multiplies. Class faces class in sullen distrust. Their freedom and knowledge has only made men keener to suffer. Give me a seat among you, and let me think why it has been so.'

"The others turned to the Spirit of the First Century, 'Your promised redemption is long in coming.' 'But it will come,' he replied."

WALTER RAUSCHENBUSCH, *Christianity and the Social Crisis*.
Published by The Macmillan Company, New York City, 1907.

THE SPIRIT OF CAPITALISM

"Capitalism has generated a spirit of its own which is antagonistic to the spirit of Christianity; a spirit of hardness and cruelty that neutralizes the Christian spirit of love; a spirit that sets material goods above spiritual possessions. To set Things above Men is the really dangerous practical materialism. To set Mammon before God is the only idolatry against which Jesus warned us.

"Take the strike at South Bethlehem in 1910 as an instance. Here were nine thousand men making steel for a wealthy corporation in one of the great protected industries of Pennsylvania. More than half of them worked twelve hours a day, and nearly all the others between ten and eleven hours, with frequent overtime. . . . Between 28 per cent and 43 per cent of the men worked seven days in the week. Furthermore, whenever the day and night shift turned about, the seven-day workers had to work a shift of twenty-four hours of labor without rest. Sixty-one per cent earned \$2.16 for a twelve-hour day; 31.9 per cent earned less than \$1.68 in twelve hours. . . . When the strike began, none of the men were members of any labor organization. . . . A corporation paying 40 per cent dividends would not reduce its male employees to an average of \$10 a week if they could easily get more elsewhere. The men then have to figure out if they can support a wife and a home on that amount. . . ."

WALTER RAUSCHENBUSCH, *Christianizing the Social Order*.
Published by The Macmillan Company, New York.

COMPETITION

"If it were proposed to invent some social system in which covetousness would be deliberately fostered and intensified in human nature, what system could be devised which would excel our own for this purpose? Competitive commerce exalts selfishness to the dignity of a moral principle. It pits men against one another in a gladiatorial game in which there is no mercy and in which

ninety per cent of the combatants finally strew the arena. It makes Ishmaels of our best men and teaches them that their hand must be against every man, since every man's hand is against them. It makes men who are the gentlest and kindest friends and neighbors, relentless taskmasters in their shops and stores, who will drain the strength of their men and pay their female employees wages on which no girl can live without supplementing them in some way. . . . Our commercial life stimulates the gambling instinct. . . . Above the entrance of an Eastern penal institution the motto has been inscribed, 'The worst day in the life of a young man is when he gets the idea that he can make a dollar without doing a dollar's worth of work for it.' That is good sense, but how would that motto look on the walls of the New York Stock Exchange or the Chicago Produce Exchange?"

WALTER RAUSCHENBUSCH, *Christianity and the Social Crisis*.
Published by The Macmillan Company, New York.

CHRISTIAN SOCIALISTS

"In Great Britain, Switzerland, America, and among French Protestants, Christian Socialism, being frankly democratic, does not seek to hinder the progress of Socialism but to propagate its ideas within the Church. Sharing the essential convictions of Christianity and Socialism, Christian Socialists can act as interpreters and mediators between the two. The early 'Christian Socialist' group, formed in 1848 under the leadership of F. D. Maurice, Charles Kingsley and J. M. Ludlow, is well known. . . . The phrase 'Christian Socialism' was formerly used in a loose way to designate any radical social sympathies. Today those who apply it to themselves indicate that they accept at least the substance of the Socialist platform. But Christian Socialism is not a mere echo of orthodox Socialism. Its Christian spirit creates a distinctive consciousness. It is a peculiar genus of Socialism. The Christian sense of the sanctity of life and personality and of the essential equality of men re-enforces the Socialist condemnation of the present social order. The religious belief in the fatherhood of God, in social redemption of the race through Christ lends religious qualities to the Socialist ideals.

"At the following points it is in conscious antagonism against tendencies prevailing within the Socialist movement: (1) It sets

a positive religious faith against the materialistic philosophy which Socialism has inherited from its European beginnings. (2) It believes in the values and social possibilities of the churches. (3) It lays stress on religious regeneration as a factor in the salvation of society. (4) It accepts 'economic determinism' as a chief factor in social evolution, but asserts the reality and independent power of spiritual forces. (5) It recognizes the influence of social environment, but still asserts the moral responsibility of the individual. (6) It stands for the sanctity of the family and the radical Christian attitude on the question of intoxicants."

WALTER RAUSCHENBUSCH, Article on "Christian Socialism"
in *A Dictionary of Religion and Ethics*.
Published by The Macmillan Company, New York.

A PRAYER

"O God, we pray thee for this, the city of our love and pride. . . . Help us to make our city the mighty common workshop of our people, where every one will find his place and task, in daily achievement building up his own life to resolute manhood, keep to do his best with hand and mind. Help us to make our city the greater home of our people, where all may live their lives in comfort, unafraid, loving their loves in peace and rounding out their years in strength. . . . Bind our citizens, not by the bond of money and of profit alone, but by the glow of neighborly good will, by the thrill of common joys, and the pride of common possessions.

"Grant us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal. Hear thou, O Lord, the silent prayer of all our hearts as we each pledge our time and strength and thought to speed the day of her coming beauty and righteousness."

WALTER RAUSCHENBUSCH.

Social Prophets: Thirteenth Wednesday**88. THE BROTHERHOOD OF THE KINGDOM**

"Early in 1892 Walter Rauschenbusch and Leighton Williams . . . were working with enthusiasm on the idea of an organization that would bring together a group of like-minded Baptist ministers for 'the better understanding of the idea of the Kingdom of God.' They had invited Samuel Zane Batten, a young Philadelphia minister, to join them. . . . 'The Spirit and Aims of the Brotherhood' was adopted as the basis of organization, August 11, 1893. . . . This Brotherhood, although small in numbers and meeting only once a year, served, during its lifetime of nearly two decades, not only as a crucible in which were fused some of the most significant concepts of Social Christianity, but also as the vanguard movement in the application of those principles to the everyday affairs of life. It was the most creative organization in the field of the social gospel and did much to focus thought upon this important but much neglected subject. . . . In the hills behind Marlboro-on-the-Hudson, William A. Williams, father of Leighton, had a beautiful farm. . . . This was the meeting place of the Brotherhood of the Kingdom for twenty years. It has been referred to as Rauschenbusch's Assisi. The meetings were held during the summer and usually lasted a week. Each day began with an early morning prayer meeting and ended with another as the sun sank behind the distant Catskills. Long serious discussions were wedged between. In the gathering darkness the little company would lie on the grass and discuss 'the way of fate and the doctrines of the books' in an effort to 'straighten out existence.' This intimate group—there were never more than half a hundred present—endeavored to 'realize the ethical and spiritual principles of Jesus, both in their individual and social aspects, in their own lives and work, both individually and in cooperation with each other.'"

DORES ROBINSON SHARPE, *Walter Rauschenbusch*.
Published by The Macmillan Company, New York.

KINSHIP OF SPIRIT

The immense importance of The Brotherhood of the Kingdom to its band of members is stressed with vividness by Walter Rauschenbusch in several passages. "In 1892 a number of us,

who were all passing through the same molting process, organized the Brotherhood of the Kingdom and dedicated ourselves to the task of restoring that idea in the thought of the Church and of realizing it in the world. The organization had been too unselfish to become large, but it was a powerful support and stimulus in those early days of isolation. The course of events since then has justified it. Of all the ideas which we were then trying to work out, there is not one but has become a recognized and commanding issue. Of the men who then trusted the inner voice and the outer call an unusual number have risen to positions of acknowledged leadership in the face of a sentiment that was long hostile to their convictions. I attribute this to the fact that the all inclusive conception of Christianity which they adopted set them large tasks, unified their otherwise scattered interests, inspired them with religious joy, compelled them to fight for God, and so made strong men of them. . . . The Brotherhood has taken shape very gradually, naturally, and, as we believe, under the guidance of God. It began in the friendship of a number of us who had been drawn together by kinship of spirit and similarity of convictions. As we exchanged our thoughts about this Kingdom of our Master, our view grew more definite and more united."

WALTER RAUSCHENBUSCH, *Christianizing the Social Order*.
Published by The Macmillan Company, New York.

A NEW APOSTOLATE

"We have lifted up the standard of the Kingdom of God on earth, and have rallied around it as a brotherhood in a community of love and interest in order that by our union we might multiply our opportunity, increase our wisdom and keep steadfast our courage in preaching the doctrine of the Kingdom and realizing it in human life. It was the formation of a *new apostolate*, a holy chivalry of Christ that was in our minds. Let us not as a body become content with holding helpful meetings, cherishing pleasant intercourse and writing able essays, but let us rise to ever wider and more energetic action. The fairest work is before us. We may stand in line with the holy company of apostles and prophets. It is not a question of intellectual ability and scholarship. There are gifts enough in our Brotherhood to leave an undying impress on the world. A weak arm may turn the iron helm of fate, if it has faith and resolute patience, and the strength belonging to them that lean on God. Our Brotherhood may be one society among many,

a bubble on the spume of Time's ocean; or it may be the bearer of Christ's new message, dear to His heart, watched over by the Father, inspired by the Spirit, the New Apostolate of the Kingdom of God."

WALTER RAUSCHENBUSCH, *The New Apostolate*.

LIMITLESS POSSIBILITIES

"The first apostolate of Christianity was born from a deep fellow-feeling for social misery and from the consciousness of a great historical opportunity. Jesus saw the peasantry of Galilee following him about with their poverty and their diseases, like shepherdless sheep that had been scattered and harried by beasts of prey, and his heart had compassion on them. He felt that the harvest was ripe, but there were few to reap it. . . . He bade his disciples to pray for laborers for the harvest, and then made them answer their own prayers by sending them out two by two to proclaim the kingdom of God. That was the beginning of the world-wide mission of Christianity. . . .

"To any one who knows the sluggishness of humanity to good, the impregnable intrenchments of vested wrongs and the long reaches of time needed from one milestone of progress to the next, the task of setting up a Christian social order in this modern world of ours seems like a fair and futile dream. Yet in fact it is not one tithe as hopeless as when Jesus set out to do it. . . . Jesus failed and was crucified, first his body by his enemies, and then his spirit by his friends; but that failure was so amazing a success that today it takes an effort on our part to realize that it required any faith on his part to inaugurate the kingdom of God and to send out his apostolate. . . . In asking for faith in the possibility of a new social order, we ask for no Utopian delusion. We know well that there is no perfection for man in this life: there is only growth toward perfection. . . . And sometimes the hot hope surges up that perhaps the long and slow climb may be ending. . . . If the twentieth century could do for us in the control of social forces what the nineteenth did for us in the control of natural forces, our grandchildren would live in a society that would be justified in regarding our present social life as semi-barbarous."

WALTER RAUSCHENBUSCH, *Christianity and the Social Crisis*.

Published by The Macmillan Company, New York.

A GREAT FAITH

"A great task demands a great faith. To live a great life a man needs a great cause to which he can surrender, something divinely large and engrossing for which he can live and, if need be, die. A great religious faith will lift him out of his narrow grooves and make him the inspired instrument of the universal will of God. . . . Our entire generation needs a faith, for it is confronting the mightiest task ever undertaken consciously by any generation of men. Our civilization is passing through a great historic transition. We are at the parting of the ways. The final outcome may be the decay and extinction of Western civilization, or it may be a new epoch in the evolution of the race, compared with which our present era will seem like a modified barbarism. . . . Our moral efficiency depends on our religious faith."

WALTER RAUSCHENBUSCH, *Christianizing the Social Order*.
Published by The Macmillan Company, New York.

A PRAYER

"We praise thee, Almighty God, for thine elect, the prophets and martyrs of humanity, who gave their thoughts and prayers and agonies for the truth of God and the freedom of the people. We praise thee that amid loneliness and the contempt of men, in poverty and imprisonment, when they were condemned by the laws of the mighty and buffeted on the scaffold, thou didst uphold them by thy spirit in loyalty to thy holy cause.

"Our hearts burn within us as we follow the bleeding feet of thy Christ down the centuries, and count the mounts of anguish on which he was crucified anew in his prophets and the true apostles of his spirit. . . . May we never bring upon us the blood of all the righteous by renewing the spirit of those who persecuted them in the past. Grant us rather that we, too, may be counted in the chosen band of those who have given their life as a ransom for the many."

WALTER RAUSCHENBUSCH, *Prayers of the Social Awakening*.
Published by The Pilgrim Press, Boston.

Social Prophets: Thirteenth Thursday

89. JANE ADDAMS

"The biological ancestors of the people in the United States are European, Asiatic, African, with some survival of the aboriginal Americans. Nature will find in this multitude the materials to blend to make a more complex mentality than any known before, with wide-reaching affinities in the sub-conscious. . . . A planetary consciousness I surmise will grow up through centuries in this astonishing people. . . . I imagine centuries in which in the higher minds in the States a noble sense of world duty, a world consciousness, will struggle with mass mentality and gradually pervade it."

GEORGE W. RUSSELL, who wrote under the pen name, AE.

A PLANETARY CONSCIOUSNESS

Jane Addams was possessed by this planetary consciousness. Her appreciations and compassions and affections were all-embracing. Her name now appears on the lists of America's greatest women, indeed the world's greatest women of the past century. Yet she was pronounced the most dangerous woman of the land and was bitterly hated by some. She was awarded more honorary degrees by colleges and universities than were ever received by any other woman. But there were months in her life when college presidents and professors heaped abuse and contempt upon her. She was a devoutly spiritual person, but some clergymen called her atheist and warned the faithful against her corrupting influence.

HER CAREER

In 1931 *The World Tomorrow* published sketches of outstanding living Americans, the series later being published as a volume with the title *Adventurous Americans*. From the life-story of Jane Addams the following paragraphs have been taken: "Her mother died when she was a baby. Her whole childish life centered in her father, a just and upright Quaker, gifted not only with severe rectitude, but with a profound and scrupulous respect for

the mental and moral integrity of others. It was a lonely childhood the founder of Hull House passed in Cedarville, Illinois; yet her early days were spent amid the clashing horror of the Civil War. Born in 1860, she was but five years old when Lincoln fell. But her father had known Lincoln well when both were legislators in the Illinois Assembly. And the light of that great name lies over much of her early life.

"At the age of seventeen she entered Rockford Female Seminary which became Rockford College the year after her graduation. She was one of four who received a degree of A.B. on the very day the institution was declared a college, empowered to grant such titles. This was in 1881. For eight years thereafter Jane Addams travelled, part of the time studying medicine. For six months she lay recovering from a serious operation for curvature of the spine. It was this deformity, she relates, which when she was a child made her shrink from appearing in public with her father, lest he be chagrined by having it known that this 'ugly duckling' was his.

"In London, during a visit to the horrible East End, when she saw a Saturday night auction of decayed vegetables, the life-shaping conviction first took form. This conviction was crystalized later during a bullfight in Spain—the conviction that in this ardent devotion to book learning she was atrophying whatever capacity for accomplishment she might possess, and that it was time to act. There, under the arched tracery woven of stone for the pleasure of Moorish kings, the resolution to found the future Hull House came to its maturity. Five months in Toynbee Hall, London's first settlement, for Miss Addams; then the great adventure was begun—forty years ago.

HULL HOUSE

"Immigrants from the peaceful villages of Europe came flocking in myriads. They were drawn by lurid posters of steamship companies who packed thousands in one hold, dumped them here, and went back for more. In long processions of two and three thousand at a time they would disembark from the Ellis Island ferry, loaded with bags and bundles, fright in their eyes. The lure of immediate employment drew them Chicago-ward. Here they found themselves kennelled in sweating, festering filth, with every

hand against them and every eye full of suspicion and hate. They found no justice in the courts, no friendliness anywhere. Gradually word spread that there was a welcome at Hull House. The aliens came, timidly at first, then with more self-assurance. They learned the language and customs of their new country. They brought out of holes and corners in their minds almost forgotten handicrafts learned abroad—weaving, basketry, rug-making, woodcraft, pottery.

"All this is well known. What is not so well known, however, is that of all the settlements anywhere, this company of residents has remained practically unchanged in all that time. They have not come and gone, broken up into cliques of self-important career-seekers. They have remained true to the first vision. One reason is that none are paid except technical workers. The residents earn their living elsewhere and spend their leisure time at Hull House. It is a labor of love. They remind one of that famous monastery Abelard founded at Brest where the monks spent eight hours of every day praying and singing, and then went back each man to his own wife and family outside the monastery walls."

Adventurous Americans, edited by Devere Allen.
Published by Farrar and Rinehart, New York.

THE W.I.L.

"The sinking of the *Lusitania* filled American newspapers with cries for revenge and for an accounting. Miss Addams maintained that such demands could 'only increase the spirit of bitterness and bring no help towards a solution.' Then descended upon her the first sharp criticism, which grew to fury when America was brought into the conflict and it was known that she opposed our participation. The hate, the upset of normal human emotions that war brings, shocked her. When people, ordinarily kindly and neighborly, suddenly discovered that the German nation was composed of sixty million devils, she was bewildered. They were outraged when Jane Addams denounced the kind of warfare that brought starvation to women and children. . . . When secret service agents were assigned to watch the coming and going of Jane Addams whose only fault was a humanity too realistic, it seemed that the limit of war insanity had been reached. . . . As the war dragged on, sadness grew within her which was reflected in her face to the end of her life. . . . The Women's Interna-

tional League for Peace and Freedom, which she had founded in 1915 and of which she was President or Honorary President until her death, continued incessantly its efforts for peace in almost every country, though its members were denounced as enemies of the state and opponents of victory. . . . It was in 1931 that the Nobel Prize for Peace was awarded to her in conjunction with Nicholas Murray Butler, President of Columbia University. . . . It was a world recognition of her struggle for international peace."

LILLIAN D. WALD, An Afterword, in Jane Addams,
Forty Years at Hull-House.
Published by The Macmillan Company, New York.

"THE EXCELLENT BECOMES PERMANENT"

"On May 21, 1935, while still unconscious, she passed away. For two days she lay in state in Bowen Hall at Hull-House, and from morning to night thousands of people passed through the hall to pay reverence to her in death who in life had done so much and had meant so much for Chicago, for America: Workmen at dawn, with their dinner-pails, on the way to the job, kneeling to offer a mute prayer by her casket, children in weeping groups, people of every class and race, people who had known her, whom she had befriended, others, throngs of others who only knew that she was a friend of everyone, that precious thing, a good neighbor, a good citizen, a good American. . . . Charles Gilkey, of the University of Chicago, who led the service, read two passages from her book, *The Excellent Becomes the Permanent*: 'Progress is not automatic; the world grows better because people wish that it should and take the right steps to make it better. . . .' And secondly: 'The life we mourn today has given an added quality and worth to existence. . . . There was in it no confusion, no uncertainty. . . . Our belief in the life to come is for the moment made secure because one personality is so sincere that it has become a verity and a reality.'"

LILLIAN D. WALD, An Afterword, in Jane Addams,
Forty Years at Hull House.
Published by The Macmillan Company, New York.

Social Prophets: Thirteenth Friday

90. GRAHAM TAYLOR

Graham Taylor was one of the most beloved and most influential of modern social evangelists. He thus describes the stages of his spiritual growth: "Conservative antecedents and training laid upon heart and conscience the burden of the soul. The soul grew into the whole self. The self took on whatever shaped it in the push from behind and the thrust from about. Then, to apply the simple Gospel to the saving of the soul was to extend and apply the common faith to the social conditions of the common life. This was a reordination to ministry, a rededication of the Church. Evangelism became no less personal for being more social. Conditions needed to be evangelised, so as to become at least compatible with, and not destructive of, the Christian ideals and standards of life. . . . To fraternise the conditions of life and labour, to Christianize the framework and spirit of the community, and to humanise religion for the promotion of these ends, became the Holy Grail."

GRAHAM TAYLOR, *Religion in Social Action*.
Published by Dodd, Mead and Company, New York.

HIS CAREER

Graham Taylor lived during the eighty-seven years from 1851 to 1938. After graduation from Rutgers College and from the Reformed Church Seminary at New Brunswick, he became pastor of a rural church at Hopewell, Dutchess County, New York. Then he was called to the ministry of the Fourth Congregational Church of Hartford, Connecticut, a congested city parish, with a substantial church building and many empty pews. Eight years later he was invited to the chair of Practical Theology in Hartford Theological Seminary. For four years he served in this capacity, while continuing as co-pastor of the church. In 1892 he became head of the new department of Christian Sociology in The Chicago Theological Seminary. There for forty-five years he was used mightily in the redemption of individuals and in the transformation of institutions.

FELLOWSHIP

Fellowship was the keynote of the life and work of Graham Taylor. On a memorable occasion he emphasized this truth: "Chicago Commons, whose fortieth anniversary week this is, is a fellowship. It has a place but it is the people who live there, and others who constitute its fellowships. . . . It is a state of mind, a purpose-possessed aspiration, an adventure of social faith, daring to fail if needs be, in order to open the way for other measures to succeed. . . . Foremost throughout all these forty years has been the fellowship of our resident group, ever expanding to include the many more affiliated with us by kinship and the will to work together in the service of the common human cause. What an experience have 900 of us had, as in unbroken succession, thirty or more of us from time to time have shared the household spirit. . . . What we learned from each other in the Chicago Commons group life we could not fail to apply to our neighbors. Every one of them was regarded and respected as a person, a somebody, a boy or girl not only, but somebody's child, a man or woman yet also a husband or wife. We found no normal individual detached, each was one of a group and part of it. . . . A larger share of the race life became ours as our Scandinavian, German, and Irish elder neighbors were followed by greater floods of Italian, Polish, and other Slavic peoples who surged into the neighborhood. . . . So we enter our fifth decade to carry on and out what has been inwrought through these forty years: the goodwill to understand one another, to interpret misunderstood attitudes and situations, to reconcile and be reconciled to differences of temperament, race and religion, heritage and aspiration; and through service and sacrifice to promote the unity of the spirit and the bond of peace."

GRAHAM TAYLOR, *Chicago Commons Through Forty Years*.

CELESTIAL LIGHT OF HIS SOUL

"Peacefully—almost triumphantly—he passed away on September 26, 1938, at the age of eighty-seven. As his body lay in state in Chicago Commons, a long and motley procession wound its sorrowing way from the city streets to pay silent homage to this great pioneer on the social frontier. City and state officials,

labor-union representatives, heads of industries; women in aprons, men in overalls; leaders of settlements, boys' clubs, girls' clubs, educational societies; rich men, poor men; Protestants, Catholics, Jews, and atheists; whites and Negroes—all came, bowed their heads, and went out again into the streets of the city he loved. . . . One of his former students, Nels Francis Nordstrom, went home and wrote these lines:

"We knew him as a child of the earth,
But that divine connection which links the clay of the earth
with the light that illumines the sun and the stars made
bright his life and the path he followed.
He knew the ways of men,
the hungers, the tragedy, the yearnings of the human.
He knew the brutal realities of conflict and competition,
the suffering of the underprivileged and disinherited.
He knew the full meaning of poverty and injustice.
He knew the tragedy of broken lives and disillusioned
hopes and dreams.
He knew the ways of the city, the corruption of politics,
the struggle of power-seeking groups.
He knew the ways of the machine, the deadening routine of
the shift and the pain of the lay-off.
He knew the dark tragedy which lurked in the mines and in
the hovels of company towns.
All this he knew—and more—for
He lived in the shadow of hardship—
caught in the turmoil and strife of racial confusion—
close to the suffering, aching heart of humanity.
He knew also the ways of the divine.
To him the way of injustice pointed the way to justice,
the way of despair pointed to the way of hope.
Though he bore the sufferings of men,
he linked it with the suffering of God.
Though he bore the defeat of the human,
he linked it with the victory of the spirit.
Though men ridiculed and abused him—
calling him a dreamer, a theorist, a rebel—
He returned their misunderstandings with the understand-
ing love of a neighbor and a great friend.

He walked the ways of Man and the ways of God.
We knew him as a child of the earth,
but the celestial light of his soul is still with us as we
follow
The man-ward path of his life, and the God-ward reach of
his spirit."

FRED EASTMAN, *Men of Power*, volume four.
Published by The Abingdon-Cokesbury Press, Nashville.

THE MARVELS OF MEMORY

These words, with which he closed his autobiography eight years before his death, appropriately summarize the significance of his own life and work: "Hopeful and zestful has been the experience in living life over again in the fellowship of the dear comrades whose lives and labor live so long after many of them have disappeared from sight and hearing. What they were and did continue so really to be and to do in every outcome made possible by them that to think they cease to exist is incredible. Not only in the retrospect but in this present they seem too vital to have died. In the marvels of memory their faces look into mine, their voices speak in familiar tones, their hands grasp mine again. They reappear also in the history which repeats their achievements. They move with the movements to which they gave initiative and continue to give impulse. And those whom I have loved long since and lost awhile are more than ever so much of what they made me to be that the very consciousness of being alive myself banishes any fear that they may not live. Intimations of immortality are they, one and all, confirming faith that 'life is ever lord of death' and justifying hope that 'love can never lose its own.' Inspired by such comradeships, hope for all the future here and across the frontier of the great Hereafter, cannot fail to share their courage—the courage of:

"One who never turned his back, but marched breast forward;
Never doubted clouds would break,
Never dreamed that right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

GRAHAM TAYLOR, *Pioneering On Social Frontiers*.
Published by The University of Chicago Press, Chicago.

Social Prophets: Thirteenth Saturday

91. HENRY T. HODGKIN

Henry Hodgkin was a Quaker of the Quakers. He was born in 1877 in the Quaker stronghold of Darlington. From both sides of the family came a heritage of piety, culture and wealth. When Henry was eight his father retired from the banking profession and devoted himself to religious and public enterprises. Four years at Cambridge, two years at St. Thomas's Hospital and a year at Mildmay Hospital prepared Henry for the practice of medicine. But he was destined for other fields. In 1905 Henry and Joy Hodgkin sailed for China, bound for Chengtu, now the strategic city of China. For a time it appeared that they would be diverted from that work, in order to accept an offer from John R. Mott and Fletcher Brockman to become national student secretary of the Y.M.C.A. in China and Korea. But Henry finally followed the judgment of the Friends Missions Board in London and went on to Chengtu for four years of fruitful service. Then he was called back to London to become secretary of the Friends' Foreign Missionary Association, where he served from 1910 to 1920. Three years later he returned to China as one of the secretaries of the National Christian Council. From 1930 until his death in 1933, Henry Hodgkin was Director of Pendle Hill, a Quaker school of graduate study near Philadelphia.

LOYALTY TO CHRIST

The passion of Henry Hodgkin's life was to be loyal to Jesus Christ and to have faith in his way of life. "Power—the power to create a new world," he once wrote, "resides in Jesus of Nazareth—and countless men and women since have found power for their special service in Him. Spiritual regeneration means above all else the communication of that life and power to the souls of men. How it takes place may be a mystery. Men may explain it in different terms that seem almost contradictory to each other; but they will agree in confessing that such illumination and power as have come to them have, in some way, come as they have drawn near to and assimilated something from Jesus Christ, the Saviour of the world.

"And it is one of the most interesting facts that very many who cannot define their relation to Him, and who would never acknowledge His divine nature or His saving power, are actually turning to Him, and finding in Him what they have failed to find elsewhere. . . . The missionary crusade—begun often against the official advice of the Church leaders, in spite of numberless mistakes on the part of the missionaries, ever threatened by outward forces and challenged by the manifestly un-Christian character of much of Western civilization, meeting the crude barbarities of the South Sea Islanders, or the stolid prejudice of the Celestial with his far more ancient civilization—this amazing movement of the last century stands as an incontrovertible evidence of the power of Christ to-day. For, by every confession of its leaders and its rank and file, it is He, and He alone, who inspired them, with no hope of reward, to heroism and self-sacrifice beyond anything in human records. It is He who has been acknowledged as Guide and Leader, as the Strength in every hour of need, and as the Source of all that is best and truest. It is He who has been presented as the centre of every message, and as the one to Whom all must turn if they would be saved. It is He whom men of every race and kindred have come to acknowledge as Lord and Saviour. He has won His way in the hearts of people so diverse as apparently to have nothing whatever in common, and in Him they have each found the fulfilment of all their hopes and desires, and a unity with one another that no words can express. The sceptic and the destructive critic of the Christian faith have a problem in the modern missionary movement that they have scarcely even attempted to face. The more it is understood the more amazing it becomes as a modern, living evidence that we have in this Person who lived some 1900 years ago a force to be reckoned with now as second to none in moulding the lives of men and of nations, and turning them to all that is highest and best."

THE FELLOWSHIP OF RECONCILIATION

The outbreak of war put to severe test the loyalty of Henry Hodgkin to Christ and to the way of the cross. He found himself unable to approve of the war or to give it his support, in spite of his conviction that the war had been forced upon Great Britain. Henry Hodgkin and Richard Roberts were at the very heart of the group out of which came the Fellowship of Reconciliation.

"Little by little they came to know of a considerable number of people who were sympathetic with their general attitude and who desired some means of expressing their conviction and who craved the moral support of the fellowship of like-minded people. The Llandudno Continuation Committee was still in being, and it took the initiative in arranging a further conference. In the Christmas vacation some 130 persons met at Trinity Hall, Cambridge, through the kind offices of Walter G. Bell, and out of this gathering emerged the Fellowship of Reconciliation. Henry Hodgkin presided at the conference and he was made chairman of the executive committee, which met for its first session in London on January 13, 1915. Usually the meetings during the first six months lasted all day and were held at intervals of a week or ten days. The meeting-place was 92, St. George's Square, Pimlico, the home of Lucy Gardner, who was both hostess and honorary secretary. The attendance varied from 8 or 9 to 12 or 13. Most people came very regularly, especially Lucy Gardner, W. Fearon Halliday, Henry Hodgkin, W. E. Orchard, Mary Phillips, Richard Roberts, Maude Royden and Lilian Stevenson. This committee shaped the policy of the F.O.R. and guided its development. The membership grew rapidly. Nearly two thousand had been enrolled when a second conference met at Swanwick in July, 1915. Two years later, the Fellowship numbered over seven thousand."

H. G. Wood, *Henry T. Hodgkin*.
Published by Student Christian Movement Press, Ltd., London.

MY OWN INDEBTEDNESS

In the autumn of 1915 Henry Hodgkin visited the United States and was the chief factor in the launching of the Fellowship of Reconciliation in the United States. I feel impelled to acknowledge a personal indebtedness to Henry Hodgkin. In the summer of 1916 I was in England. When Sherwood Eddy found that I was moving rapidly in the direction of Christian pacifism, he arranged interviews for me with Professor D. S. Cairns, Dr. J. N. Farquhar, and other outstanding leaders. These friends made out the strongest possible case for the war, but my convictions against the war-method deepened. At this critical moment I sought an interview with Henry Hodgkin. He summarized the reasons for

his own opposition to war and counselled me to follow the will of God as it became clear to me. Maude Royden at the time was confined to a hospital bed but took pains to send me a long letter setting forth her reasons for being a Christian pacifist. This conversation and this letter confirmed me in the conviction that I ought never to approve of war or to engage in it. I became a member of the Fellowship of Reconciliation and have through the years rejoiced in the friendships formed within its circle.

A WORLD-FAMILY

Henry Hodgkin lived as a good member of God's Home. He lived in accordance with his understanding of the ideal of Jesus: "A world-family in which each child has freedom and lives in fellowship with his brethren and with his Father; where justice is sought and established through patient love and forgiveness, enduring the wrong rather than retaliating; where men strive neither for wealth nor for mastery, but for positions of service; where there is true cooperation, all seeking by love to serve one another."

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A PRAYER

"O God, we pray that the adventure of living may be guarded and sustained by an undefeated patience, willing to wait for new light and to reenforce duty by loyalty. We know not what a day may bring forth; we are as those who heard the great command, Watch, therefore, for ye know not at what hour your Lord shall come. Arm us for the campaign of life with an unperturbed faith and an unconquered hope, that when the end of our adventure arises, and we face the mystery that lies beyond, we may have the same tranquil courage to meet the things which eye hath not seen, nor ear heard, nor have entered into the heart of man, but which Thou has prepared for them that love Thee."

FRANCIS GREENWOOD PEABODY, *Prayers*.
Published by Houghton Mifflin Company, Boston.

Social Prophets: Fourteenth Sunday

92. PAUL JONES

"In the baptismal service of the Protestant Episcopal Church there is a sentence of militant Christianity that became flesh in the life of Paul Jones. A Bishop of the Church whose active life met its first critical test in the Great War of 1914-1918 and spanned the interim almost to Pearl Harbor in the Second World War, he incarnated the ideal which the Episcopal priest pronounces when he receives into the Church a child who is presented for the rite of baptism. Rehearsing the ancient liturgy, the priest says: 'We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end.'

"Paul Jones fulfilled that militant mission and he was a pacifist. Paul Jones, by his life in two World Wars, and in the years between, helped many Christians and others to recover the true meaning of the sign of the Cross. He showed what it meant to be a Christian pacifist living in the faith of Christ crucified and manfully fighting under that banner unto his life's end."

JOHN NEVIN SAYRE.

HIS CAREER

"Paul Jones graduated from the Episcopal Theological School in Cambridge in the Class of 1906. His father, the distinguished rector of St. Stephen's, in Wilkes-Barre, was eager to have his son join him in the work there, and assured him that when he retired, as he planned shortly to do, Paul would be elected to succeed him as rector. It was a golden opportunity for a young clergyman of ability and ambition, but the offer had no attraction for Paul. . . .

"Frank Spalding, Missionary Bishop of Utah, visited the Cambridge School in the winter of 1906 and told the students of one of his plans. In Logan, Utah, were the State Agricultural College and Brigham Young University, where many of the finest young men and women of both Mormon and 'Gentile' families

were educated. The Bishop had conceived the idea of having two of more young, well-trained clergymen take up residence there, establish a community house, and then exert what influence they could among the college students. . . . For eight years Paul carried on the work of the church at Logan. In the eighth year his salary was raised from seventy-five to ninety dollars a month and he decided that he could afford to marry. He had met the girl he wanted eight years before in California: Mary Elizabeth Balch, a transplanted New Englander who had been born in Salem, Massachusetts."

JOHN HOWARD MELISH, *Paul Jones*.

Published by The Fellowship of Reconciliation, New York.

ELECTED BISHOP

Shortly after Paul Jones had been made Archdeacon of Utah, Bishop Spalding was killed on the streets of Salt Lake by an automobile driven at high speed by a girl of eighteen.

"The House of Bishops met in October, 1914, and elected Paul Jones to succeed Franklin Spencer Spalding as Bishop of the Missionary District of Utah. His name was put in nomination by Bishop Benjamin Brewster of Western Colorado and seconded by Bishop Keator of Olympia. There was no opposition to him; all who knew the close relationship between Spalding and Jones, the service he had rendered in Logan, and the executive ability he had shown as Archdeacon, thought of him as Spalding's natural successor. At the time of his election Paul was only thirty-four, the youngest member of the House of Bishops at that time. Neither his socialism nor his pacifism, known to all his friends there, was considered any deterrent to his election. He was consecrated Bishop in St. Mark's Cathedral, Salt Lake City, December, 1914."

JOHN HOWARD MELISH.

RESIGNS AS BISHOP

When the war broke out in 1914, Bishop Jones was faced with the crisis of his life. He was determined to hold fast to his convictions as a Christian pacifist and a Christian Socialist.

"The explosion came while the Bishop was in California paying a hurried visit to his wife's relatives. In Los Angeles he accepted an invitation to address a Christian pacifist meeting. He

gave his speech and left immediately. Shortly afterward the police broke into the meeting and arrested the leaders. The newspapers carried the story in sensational words on their front pages; and the Associated Press sent lurid accounts to the Salt Lake papers such as 'Swarms of Police Chase Bishop Jones' and 'Paul Jones Flees Deck of Burning Peace Ship.' When the newspapers were read in Salt Lake City some of the church people were moved with indignation, not at the misrepresentations of the press but at their Bishop and his stand for peace. Rumor had it that when he returned they would do as a group of Cincinnatians actually did to a fearless minister of their community: tar and feather him and use the horse whip. But a courageous and far-seeing lawyer of Salt Lake, the late Stanley Hinrichs, a loyal friend of Bishop Jones, let it be known that if any such action were carried out he would see to it that every one of the perpetrators landed in the penitentiary."

JOHN HOWARD MELISH, *Paul Jones*.

Published by The Fellowship of Reconciliation, New York.

Paul Jones then resigned his Bishopric. But he remained a bishop because "once a bishop always a bishop." Never again was he assigned to a diocese, although he retained a seat in the House of Bishops.

SECRETARY OF THE FELLOWSHIP

For the ten years beginning in 1919, Paul Jones was secretary of the Fellowship of Reconciliation. "Ten years of such service in the cause of the Fellowship of Reconciliation, commuting from New Jersey to New York and traveling all over the United States, told on his physical vitality. His was the chief responsibility also through these years of guiding and administering the growing organization of the Fellowship's nation-wide activities. As his years increased perhaps he found it difficult to continue as the executive secretary. At any rate he believed that ten years was long enough for one man to continue in this position. He had seen other organizations suffer from a leadership which aged and he wanted the Fellowship to be infused with the spirit of youth and to keep fully abreast of the changing circumstances of the times. So, to the consternation of the Fellowship's Council and mem-

bers, he handed in his resignation as Secretary and insisted that it take effect within one year. . . .

"President Arthur H. Morgan of Antioch College at Yellow Springs, Ohio, invited Paul Jones, whom he had known and admired, to take the position of college pastor at Antioch. He was to teach two or three courses in religion and advise students. It was a work close to his heart; his contact with college students up and down the land in his work for the Fellowship had prepared him for it; and he wanted, after his migratory life, to dwell in a community and become part of it. Until his death in September, 1941, he lived in Yellow Springs."

JOHN HOWARD MELISH.

HUMBLE, GENTLE, BRAVE

Of the many beautiful tributes his friends paid to him after his death this from the pen of John Haynes Holmes sums up his life and gives utterance to the thoughts of all:

"Paul Jones still lives and speaks. Of all men I have known, there was none more humble—more quiet, gentle, brave. He blew no trumpets, and shouted from no housetops. He simply stood true, at any cost, to the Christ he loved; and Christ came to him and made his abode within his soul. One need not fear for the world while such men live among us."

A PRAYER

"O Thou who art from everlasting to everlasting, the source of all life, the stimulus of all desire, for whom we were made and without whom we must ever remain restless and incomplete, grant us today, we beseech thee, the humility that befits the children of the eternal. Spirit of purity and truth, who are able to do for us more than we can ask or even think, make us conscious of thy presence, we beseech thee. We would open to thee the door of our heart; enter in and be our guest this day."

WILLIAM ADAMS BROWN, *The Quiet Hour*.
Association Press, New York.

Social Prophets: Fourteenth Monday

93. GEORGE LANSBURY

George Lansbury was the most beloved member of the House of Commons during the last years of his life. And this in spite of the fact that in 1935 "good old G. L." had felt obliged to resign as Leader of the British Labor Party because he believed that the policy adopted by his party was leading to another world war.

LIFE-LONG CRUSADER FOR THE PEACE OF JUSTICE

"Much of my time since a boy has been spent in speaking and organizing against war. . . . Together with my young friends I opposed the Afghan wars, the Zulu, Kaffir, and other African wars, as well as the British war against Abyssinia. . . . In 1931, when I became leader of the Labor party, I was up against the difficulty of squaring my pacifist principles with the policy of the party. . . . Then came a time, in 1935, when a decision was taken by the whole Labor Movement in regard to the war between Italy and Abyssinia. The party was prepared to go any length, even to wage war, on behalf of the attacked Abyssinians. It was not possible for me to support such a policy. . . .

"I wrote a letter to the *Times* newspapers, as follows: '. . . I am certain if our government possessed the wisdom and the will to take the initiative and call upon the League of Nations to summon a new world conference, for the one single purpose of discussing how the vast stores of national resources and tremendous unsatisfied markets of the world can be organized and regulated for the service of mankind, a great response would come from the common people everywhere. . . . As I see these things there is only the Christian way out, and once again in ringing tones mankind needs to hear the word of God calling all nations to turn away from strife and pursue the path of cooperation. No one will say there is not enough room, enough raw materials, enough markets for us all. I am certain that with the true Christian spirit applied the white and colored races can cooperate to create a better civilization than has yet been dreamed of. . . . I may again be told this is all mere sentiment and people like me are fools; it may be so. Even if we are it is, I respectfully say, the foolishness of the Gospel which has taught me that the law of God is love and the

application of that law is sharing. My beloved country has power with America, France, and Russia over most of the earth's surface. All four nations owe allegiance to the principles of cooperation and service. . . . Let us pray to God for courage, strength, and will to put our whole faith and confidence in His word who has taught us that the way of life is love. . . . ' Publicly, in and out of Parliament, I have declared for pure and simple pacifism, making it quite clear that in my opinion it would be quite easy to avoid war if nations were as willing to sacrifice imperialism, domination, and greed as they are to sacrifice human life in a vain endeavor to make the world safe for national aggrandizement. It is not possible to establish peace in a world of competing imperialism, and the British nation is specially concerned with this aspect of peace propaganda. . . .

"In the end, however, my decision had to be made, and though some of my comrades said rather hard and bitter things about my wobbling conscience and what they rather prematurely described as my swan song, I quite readily handed in my resignation and, in spite of an almost unanimous request to remain as leader, refused to withdraw it. . . . The General Election followed soon after, and I found myself snowed under with appeals from Labor candidates to speak on their behalf. . . . At the end of the campaign I was returned with a record majority of 13,357. . . . After the General Election I went from one end of Britain to the other in company with my peaceful comrades of the Fellowship of Reconciliation, the Peace Pledge Union, Women's Cooperative Guild and many Labor and religious organizations, speaking on behalf of the gospel of pacifism."

GEORGE LANSBURY, *My Pilgrimage For Peace*.

Published by Henry Holt and Company, New York. Reprinted by permission.

SOCIALIST CHRISTIAN

George Lansbury was born on February 21, 1859 and died on May 7, 1940. For more than a half-century he was a tireless crusader for social justice and world peace. For seventy years he lived among the poor in East London. He served for decades as a Guardian of the Poor and Borough Councillor, and for a time was Mayor of Poplar. For ten years he was editor of the labor paper, *The Daily Herald*. Twelve years before his death, Lansbury wrote:

"I have been an unpaid propagandist for Socialism all through the past thirty-five years. . . . Ever since my early days it has been my custom to give nearly all my week-ends to the movement. . . . When at work in the mill at home it was my custom, directly my work was finished on Saturday, to leave London for the provinces, do a meeting on Saturday, three on Sunday, and catch the night train back, ready to start work at seven o'clock on Monday morning. My trains would land me at the London termini at all hours—3, 3.30, 4, 5 o'clock in the morning. There was no money for cabs, no buses, or trains, so often it was my lot to walk to Bow from King's Cross and Euston. Always when arriving home at these early hours my wife would be waiting up with a first-class breakfast and a nice big fire. How she managed things is a mystery; our family kept growing, but my wages were for a long time only thirty shillings a week. We were very happy in those days. Somehow our hearts kept young and the world seemed young. We worked and looked for a future which would be bright for us and for others. Whenever we had to make a decision as to our future we both thought only of what was good for the movement."

GEORGE LANSBURY, *My Life*.

Published by Richard R. Smith, Inc., New York.

"I BELIEVE IN THE PEOPLE"

When a very small boy he wrote his name in a prayer book: George Lansbury, M. P. But in his first Parliamentary contest in 1895, he polled exactly 345 votes. And in his second campaign his vote was precisely 204! During the Boer War he was again soundly beaten at the polls. By 1906 he managed to obtain 1200 votes. And in 1910 he was elected—George Lansbury, M. P. In 1927 he was made Chairman of the Labor Party. From 1929-31 he served in the Cabinet as Commissioner of Works. At the end of his long and memorable career, he wrote:

"I believe in the common people. 'The people, Lord, the people'—those who go down to the sea in ships, those who burrow in mine and quarry, who toil in docks and factories, railways and all the countryside, in counting houses and offices, all who make the wheels of life go round. Of all these and many others we have our share in East London, and it is they who with the toiling masses of the whole world will yet build the new Jerusalem. . . .

"At the end of this book I realize that for most of my readers

I must have been writing of a vanished world. Most of the men and women of whom I have written are dead. They have left happy memories of devoted service and unending endeavour. But they are memories: and the present generation cannot know them, or know the world in which they worked. It can only imagine the strong bond which united us in our assault on a system which seemed overpoweringly armed against us: it will find it difficult to guess at the hot and unquenchable enthusiasm that drove us forward. . . . The bond of unity which held us together and never failed was our faith that, out of the seeming hopelessness and despair which a society based on riches and poverty creates, a nobler, more enduring civilization would be built. We were enthusiasts because we were certain of victory, and we knew that the victory would not be won for us by experts, but only by ourselves. . . .

"In my old age, in spite of days and nights of gloom, disappointment with myself and others, and almost despair, my faith and confidence remains strong and certain that out of the darkness of our day a new society is being born, and its foundations shall not rest on force and armaments, but will rest on the sure and immovable foundations of cooperation, brotherhood and peace."

GEORGE LANSBURY, *Looking Backwards—And Forwards*.

Published by Blackie and Son, Limited, London.

A PRAYER

"O God, who hast set the solitary in families, who dost join man to man in friendship, and who dost enkindle the hearts of nations to draw near to one another, grant us thy gift of understanding. Make us sensitive to all troubled, lonely, disappointed persons. Make us sympathetic with all who are bereaved, frustrated, and ill. Make us eager to bear the burdens of the unemployed, the poor, and the homeless, people of all races and classes. Teach us to bless those who curse us, to pray for those who spitefully use us, and to forgive those who speak ill of us, or reject and pass us proudly by. Take our spirits to those deep well-springs of life eternal where Jesus met thee face to face. Leave us ill satisfied till thy love flows through us, and no barrier of our own mars the fulfillment of thine eternal purpose in us."

ELMORE MCNEIL MCKEE, *Communion with God*.

Published by Ray Long and Richard R. Smith, Inc., New York.

Social Prophets: Fourteenth Tuesday

94. MURIEL LESTER

"Muriel Lester, a radiant, slender, brown-eyed athlete of the spirit who for more than thirty years has been practicing what she calls voluntary poverty. On the roof of her neighborhood house in the slums of London she entertained Gandhi while he attended the London conference in 1931. During part of each of the three or four trips she has made to India she has studied 'soul force' under Gandhi at his ashram and worked with him on the field. In his weekly paper the Indian leader once wrote: 'Miss Lester endeavors every moment of her life to practice what she professes.'

"What she professes is a way of life. It is a way far more exciting, she insists, than the usual cement roads that lead to 'success' or 'victory,' and it takes you more surely to where you really want to go. If you are on it, 'you really can't fuss about your own little self or what you feel, or someone else feels, or you imagine someone else feels. You're dealing with great world forces; your business now is to stop war, to purify the world, to get it saved from poverty *and* riches, to make people like each other, to heal the sick, to comfort the sad, to wake up those who have not yet found God, to create joy and beauty wherever you go, to find God in everything and in everyone.' . . .

"Early in the war the need of mutual reinforcement drove Christian pacifists, Muriel Lester among them, to form the Fellowship of Reconciliation, which is now a healing force in the blood of twenty nations. . . . When Japan began invading China Muriel Lester decided to do some peace-soldiering across the Pacific. She visited the Chinese and 'sat where they sat.' She interviewed prominent Japanese officials and told them how the invading army, using the opium traffic as a weapon, was drugging China. The necessary facts she brought to Geneva. . . .

"Interviews, speeches, teacup conversations, articles in magazines, revelations about drugs before the League of Nations—all these activities have their place. But the first thing, Miss Lester holds, is personal discipline. One object of discipline is to become crystal clear so that the light may shine through. This means practicing the presence of God the first thing upon awaking—thinking of him perhaps as 'shining beauty, radiant joy, creative power, all-

pervading love, perfect understanding, purity and peace.' It means committing the whole day to God, without reservations. It means going to sleep with the thought of resting back upon his power without worry because everything has been handed over to his keeping. But it also means living simply. If a person surrounds himself with too many possessions while others go hungry, he is simply cutting himself off from the chance to live. This to Miss Lester is not a sentimental theory. It is a realistic conviction, gained through many years of experimentation."

ALLAN A. HUNTER, *White Corpuscles in Europe*.
Published by Willett, Clark and Company, Chicago.

GOOD NEWS

"'It is no weak Christ we have to deal with but a Christ of power. And we are to be alive as he was alive by the power of God.' The idea is Paul's. It can become flesh and blood in us. Our flabby hands, our soft pew cushions, our pretty-pretty programs are not the present repository of this virile dynamic Gospel. What made Jesus marvel more than anything else was the wholehearted faith of a Roman 'enemy' who had not been exposed to the full radiance of the Jewish tradition. What shocked him more than anything else was the lack of faith, the lack of nerve, evidenced by his closest friends who had had every chance to discover this wonderful thing for themselves. And we? We fling about the words, 'words that would shake the dead were there one drop of blood in us.' Sometimes, however, the dead are shaken. And the story is good news, good because it can be repeated in any land and in a unique sense by any person. . . .

"In almost every country some men and women are betting their lives on this assertion, in jails and concentration camps, in pulpits and a million little homes. As soon as war broke out in 1939, Philippe Vernier, the young French pastor, on the way to his fourth term of imprisonment for this conviction was asked for a message for his friends in America. He said: 'Tell them to send us in Europe not munitions but continual reminders of the truth of the Gospel.' Dr. Siegmund Schultze, who in 1914 was the young pastor of the Potsdam Church where the ex-Kaiser was a devoted member, has held the same conviction from that time to this. Courts-martial and trials could not shake him, nor the twenty-eight times he has been brought up before authority. For the same conviction my colleague in the traveling secretary-

ship of the International Fellowship of Reconciliation, Henri Roser, who served with the military in the last war, has been sentenced to a four years' term in jail."

MURIEL LESTER, *Dare You Face Facts?*
Published by Harper and Brothers, New York.

"THE UNKNOWN CITY"

There lies a city inaccessible,
Where the dead dreamers dwell.

Abrupt and blue, with many a high ravine
And soaring bridge half seen,
With many an iris cloud that comes and goes
Over the ancient snows,
The imminent hills environ it, and hold
Its portals from of old,
That grief invade not, weariness, nor war,
Nor anguish evermore. . . .

White-walled and jettied on the peacock tide,
With domes and towers enskied,
Its battlements and balconies one sheen
Of ever-living green,
It hears the happy dreamers turning home
Slow-oared across the foam.

Cool are its streets with waters musical
And fountains' shadowy fall.
With orange and anemone and rose,
And every flower that blows
Of magic scent or unimagined dye,
Its gardens shine and sigh.
Its chambers, memoried with old romance
And faëry circumstance,—
From any window love may lean some time
For love that dares to climb.

This is that city babe and seer divined
With pure, believing mind.
This is the home of unachieved emprise.
Here, here the visioned eyes

Of them that dream past any power to do,
Wake to the dream come true.
Here the high failure, not the level fame,
Attests the spirit's aim.
Here is fulfilled each hope that soared and sought
Beyond the bournes of thought.

The obdurate marble yields; the canvas glows;
Perfect the column grows,
The chorded cadence art could ne'er attain
Crowns the imperfect strain;
And the great song that seemed to die unsung
Triumphs upon the tongue.

CHARLES G. D. ROBERTS.

HOW MUCH CONSCIOUSNESS OF GOD

"If we bet our lives on eternity, believing as Emerson puts it, not what the hours say but what the centuries have to whisper, we shall soon find ourselves facing those who occupy the seats of temporal power and facing them with a sureness of touch. The question then will not be our denomination or 'Faith.' It will be how much consciousness of God we have been pure enough in heart to achieve."

MURIEL LESTER.

A PRAYER

"Our God, we thank Thee that to Thee there are no barriers between this world and the other, but that, hand in hand, those who have passed on and those who remain may even now in prayer draw near to Thyself and to each other. We bless Thee that those that rest in Thee, who have passed forward from this world's twilight into the full noontide glory of Thy presence, have evermore immortal joy in Thee. We thank Thee that they have put on immortal joy, immortal freshness of spirit, immortal and unquenchable love, poured forth freely for ever. We thank Thee also that we may share with them in their eternal youth, their eternal joy, putting on morning by morning the fresh robes of Thy life within our souls."

MURIEL LESTER.

Social Prophets: Fourteenth Wednesday

95. BRETHREN OF THE COMMON TABLE

"Rosa Waugh Hobhouse brought the phrase 'voluntary poverty' into common parlance. She denied that poverty was the right word to denote the condition of her neighbours in Hoxton or of mine in Bow. She said they were living in compulsory want. It was the great privilege of Christians to practice voluntary poverty. It was the precondition of serenity, the only means by which one could attain fellowship with the vast majority of citizens, limited and inhibited as they are by penury. . . .

"As for myself, it was becoming ever clearer that I shared responsibility for those millions of dispossessed who have left the churches. The middle-class habit of draping the Eastern Carpenter in white Sunday clothes and putting Him in a coloured window instead of bothering to discover what the Joiners' Union is doing for its members today, has much to answer for. That may well constitute our crisis at the Judgment Day. From our malodorous quarters among the goats we may challenge the Supreme Court as to the grounds of its decision, but surely we shall be reminded, as were the goats in the parable, that our downfall is due to our own romantic egotism which leads us to evade the stubborn practicality in Jesus' words about the 'eye of a needle.' If we had not shown such humorously indecent haste in protesting that the dilemma of the rich young man did not apply to our so different selves, we might by now be enjoying fullness of life without being haunted by fear, shame, and conscience pangs. . . .

BROTHERHOOD IN ECONOMICS

"Soon a number of people, eager to see Christ manifested in the economic sphere found a worthy leader in Bernard Walke, the rector of an old church in a remote village on the Cornish coast. He had been working out an idea of a brotherhood based on the economic significance of the communion table, where there is no specially favoured guest, no head or foot of the table, where Christ is the unseen Host of all who care to come. There is no lack or shortage, however many may partake. The economists assure us that there is a plentitude in this world of everything we need,

enough raw materials to supply food, clothing, and fuel for every member of the human race. We recognize this as God's gift, for all men richly to enjoy. His gifts obviously are not intended for us to snatch and quarrel and fight over, but to be distributed sensibly. Is it anything but ridiculous to act as though the beneficent processes of nature were ordained to provide fortunes for a few individuals?

Half the world is sick, fat with excess:

The other half as that poor stranger passed us even now

Who thanked us for our crust with tears.

"Some dozen of us East Enders who held these views formed a Chapter at Bow under Bernard Walke's suggested title, *The Brethren of the Common Table*. We met once a month. We took no vows. We only promised to be honest and confess the measure of our greed and of our need. We found it the hardest thing we had ever done, so hard that we had to start with worship. Only through silent prayer during which we tried to think like God could we acquire the grace of straightforward, honest, direct statement. Among our number was an heiress or two, a curate, a writer, a teacher, a dog-biscuit packer, an out-of-work carpenter, a dock labourer, a young widow on relief, and a journeyman printer. We each had to own up in turn as to how much we had earned or received during the past month and exactly how we had spent it. Those who had a surplus laid it on the table in front of us. Those who needed extra took it. It was *de rigueur* not to say 'thank you,' because we held that it was no longer the owner's property if he did not need it. Therefore it wasn't a gift, but the proper possession of the needy. We took as our slogan, 'The only Christian, the only rational basis for the distribution of goods is need.'

"The obvious thing happened to us. From very shame of confessing, one lowered one's weekly expenditure on self. . . . When I had worn out my accumulated stock of clothes and needed a new pair of kid gloves, it was distressing to contemplate reporting such a purchase. Obviously gloves were not needed in summer-time. Yet to me it was unthinkable to go down Regent Street without them. Could it be done? It took weeks to make up my mind to take this horrible step. Filled with a sense of crisis and feeling undressed, I strode down the street. No one seemed

to have noticed. I soon learned to limit my expenditure on clothes to ten shillings per week, though it wasn't easy, as I am apparently unique in my ability to wear holes in stockings. Happily, however, darned and patched clothes don't trouble me. I soon found coats put me into debt for so many weeks ahead that I took to wearing a cape, which is an easy garment to get made and does not go out of fashion. After a little experimenting I found that the ten shillings a week could cover all personal expenditure, though this meant that I could give no more presents."

MURIEL LESTER, *It Occurred to Me.*

Published by Harper and Brothers, New York.

THE BRETHREN OF THE COMMON TABLE

"The Brethren of the Common Table are men and women who want to share their food and other things with people in need, and if they are themselves in need they are willing to accept help of the same kind from those who give it gladly.

"They know that such help is given and received every day among the poor, the despised, and the outcast. They know also that Jesus Christ lived among men as a workingman and a tramp, that he shared all he had with others, and went about doing good to people's bodies as well as to their souls.

"He fed multitudes; he helped to provide for the guests at a wedding breakfast; he broke the bread for his companions at their common meals. He looked upon all men and women as children of his own Father, and wished them to ask the Father each day for the daily bread that they were to share together.

"Thus he showed his love and his Father's love for men and women. No wonder that the common people heard him gladly. No wonder that the rich and proud were afraid of him, that they felt they must kill him.

"They succeeded, and yet they failed; for his death was the crowning manifestation of love.

"The Brethren of the Common Table believe that in order to do their part in making the world a better place to live in they must try, with God's help, to share their goods and give themselves as freely as Christ gave and shared.

"They will meet in Chapter from time to time, and tell each other what they have and what they need. Some of them will be doing work of ordinary kinds, and some will be going about speak-

ing of the common table and the life of fellowship to any one who will listen.

"They will not say who shall or who shall not be allowed to join them. They hope to be always ready to share whatever they have—be it much or little—with any who feels a need. They leave everyone free to find out for himself or herself what fellowship and what things he wants, and when a want is made known, they must do their best to satisfy it."

MURIEL LESTER, *It Occurred to Me*.
Published by Harper and Brothers, New York.

COMMUNION MEDITATION

This wheaten loaf from golden inland sea,
This blood of mangled grapes from fruitful vine,
Now consecrated, sacramental wine,

I take, dear Lord, in memory of Thee.

But daily bread whose harvest road may be
A littered trail of broken humankind—
Sheep without shepherd, cheated, homeless, blind—
Is bitter food, as I remember Thee.

Wherever stunted children, robbed of glee,
Are bent by loads too great for men to bear,
And forced to earn my luxuries, I swear
Allegiance to them, remembering Thee.

The Man who roamed the hills of Galilee
Could understand a man without a field
Whose overlord consumes the cream of yield:
Teach us to share, in memory of Thee.

Accepting sacrificial gifts to me,
From least of thine, who suffer needless pain,
Unwillingly I share ill-gotten gain—
With sore repentance, I remember Thee.

Thine ax is laid upon our barren tree:
Where humble men have cried for light through gloom,
He who denies them hastens his own doom—
Have mercy, Lord, we now remember Thee.

CAROLINE DUVAL TAYLOR, in *The Christian Century*.

had to suffer. He determined by God's grace to play the man. More humiliations were soon to be heaped upon him of the same character and in South Africa he was never without them. But he had put his hand to the plough and he would never turn back. I heard him tell the story of that night to Dr. Mott last November. He made clear, as he told it, that this was the turning-point from which his own new life began.

"There are other qualities in Mahatma Gandhi that have their counterpart in the rugged figure of the Apostle Paul—a faith in God that will never allow him to yield to man; a sense of the black horror of sin, especially the sins of the flesh; a severity towards those whom he loves most dearly, lest they should fall short of his own earnest longing for them, and yet withal a pathetic tenderness of heart which makes him long for a touch of human sympathy whenever he is misunderstood. There is also something more in him which comes near to St. Francis of Assisi, for Gandhi also has taken Poverty as his bride."

CHARLES F. ANDREWS, in *Mahatma Gandhi: Essays and Reflections on His Life and Work*.

Published by George Allen and Unwin, Ltd., London.

NON-VIOLENCE

During the next two decades Gandhi devoted himself with tireless zeal and exceptional efficiency to the task of securing justice for his exploited countrymen in South Africa. The members of his family were brought from India. At one time his earnings from his legal practice reached the sum of \$15,000 per year, most of which was used in the crusade for the removal of oppressive and discriminatory practices against Indians. Countless meetings of protest were arranged, petitions were circulated, a weekly periodical was published, delegations were sent to England and to India, strikes were directed, and most significant of all, an extensive and prolonged campaign of passive resistance, or Satyagraha, was organized.

As a result of his early religious training, the reading of the Hindu scriptures, the study of the Sermon on the Mount, and the influence of Tolstoy, he had become thoroughly converted to the doctrine of non-violence and the gospel of returning good for evil. Not that he believed in "passivism" or acquiescence in the face of injustice. On the contrary, he advocated the utmost opposition

to wrongdoing; even to the extent, if necessary, of laying down life in the effort. But only by the use of non-violent means. Hatred must be resisted by love, violence by meekness, cruelty by suffering, inhumanity by forgiveness. Not hopeless resignation nor violent antagonism, but an unceasing effort to overcome evil by doing good. Upon this foundation rests the strategy of Satyagraha, which means truth-force, love-force, soul-force.

After fourteen years of preparation, Mr. Gandhi launched his first campaign of non-violent non-cooperation. The occasion was the enactment in the Transvaal of the Asiatic Registration Act which required all Indians and Chinese to register and leave their finger prints upon record, as if they were all actual or potential criminals. The significance of this measure will be enhanced by remembering that it did not stand alone, but was the climax of a long series of discriminatory acts. Gandhi urged his countrymen to disobey the law by refusing to register and to accept the consequences however serious. This policy was adopted and a seven years' campaign of Satyagraha was inaugurated. Before success crowned their efforts in 1914 just prior to the outbreak of the World War, the Indian community in South Africa endured terrible hardships and exhibited amazing fortitude. Ten thousand Indians were ultimately sent to jail. Without hatred or violence, this indomitable band refused to obey oppressive laws and cheerfully accepted the consequences. Finally, after a storm of protest had been raised in India and the Viceroy had publicly defended the Satyagraha of South Africa for their civil disobedience, General Smuts and his colleagues were compelled to capitulate and a substantial improvement in conditions was brought about.

A PRAYER

Lord, make me one with Thine own faithful ones,
Thy Saints who love Thee and are loved by Thee;
Till the day break and till the shadows flee,
At one with them in alms and orisons;
At one with him who toils and him who runs,
And him who yearns for union yet to be;
At one with all who throng the crystal sea
And wait the setting of our moons and suns.

CHRISTINA GEORGINA ROSSETTI, 1830-1894.

Mahatma Gandhi: Fifteenth Sunday**99. NON-VIOLENT NON-COOPERATION**

The various elements in Mahatma Gandhi's campaign of non-violent non-cooperation may thus be summarized: when confronted with monstrous evil, do not lie down passively and inactively; do not fight the evildoers with the weapons of evil; stand up and aggressively resist evil with goodness; run the risks and take the consequences of non-violent non-cooperation.

Reluctantly Mr. Gandhi was driven to the conviction that the British rule in India is so evil that it must be resisted, with measures which include the following: surrender of all titles of honor and all honorary offices; non-participation in government loans; non-payment of taxes; suspension by lawyers of practice, and settlement of court disputes by private arbitration; boycott of government schools by children and parents; non-participation in official functions; refusal to accept any civil or military post. Instead of hating the British and seeking to kill them, maintain goodwill toward them but stop all cooperation with their evil system of foreign rule of India.

THE REASONS

The reasons for Mr. Gandhi's long-continued campaign of non-violent non-cooperation with the British Government in India were summarized clearly in his statement to the court at his trial in 1922: "I owe it, perhaps, to the Indian public and to the public in England that I should explain why from a stanch Loyalist and Co-Operator I have become an uncompromising disaffectionist and Non-Cooperator. . . . My public life began in 1881, in South Africa, in troubled weather. My first contact with the British authority in that country was not of a happy character. I discovered that as a man and as an Indian I had no rights. More correctly, I discovered that I had no rights as a man, because I was an Indian. But I was not baffled. I thought that this treatment of Indians was an excrescence upon a system that was intrinsically and mainly good. . . . When the existence of the Empire was threatened in 1899 by the Boer challenge, I offered my services to it, raised a volunteer ambulance corps, and served at several ac-

tions that took place for the relief of Ladysmith. Similarly in 1906, at the time of the Zulu revolt, I raised a stretcher-bearing party and served till the end of the 'rebellion.' On both these occasions I received medals, and was even mentioned in dispatches. For my work in South Africa I was given by Lord Hardinge a Kaisar-i-Hind Gold Medal. When the War broke out in 1914 between England and Germany, I raised a volunteer ambulance corps in London consisting of the then resident Indians in London, chiefly students. Lastly, in India, when a special appeal was made at the War Conference in Delhi in 1918 by Lord Chelmsford for recruits, I struggled at the cost of my health to raise a corps in Khaira. . . . In all these efforts at service I was actuated by the belief that it was possible by such service to gain a status of full equality in the Empire for my countrymen.

INDIA'S HELPLESSNESS

"The first shock came in the shape of the Rowlatt Act, a law designed to rob the people of all real freedom. I felt called upon to lead an intensive agitation against it. Then followed the Punjab horrors, beginning with the massacre at Jallianwala Bagh and culminating in crawling orders, public floggings, and other indescribable humiliations. . . . The Punjab crime was white-washed; and most of the culprits went, not only unpunished, but remained in service. . . . I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically. . . . Before the British advent, India spun and wove, in her millions of cottages, just the supplement she needed for adding to her meagre agricultural resources. This cottage industry, so vital for India's existence, has been ruined by incredibly heartless and inhuman processes. Little do town-dwellers know how the semi-starved masses of India are slowly sinking to lifelessness. . . . Little do they realize that the Government established by law in British India is carried on for this exploitation of the masses. . . . The law itself in this country has been used to serve the foreign exploiter . . . a subtle but effective system of terrorism, together with an organized display for force on the one hand, and the deprivation of all powers of retaliation or self-defence on the other, have emasculated the people and induced in them the habit of simulation. . . .

I hold it to be a virtue to be disaffected towards a Government which in its totality has done more harm to India than any previous system. India is less manly under the British rule than she ever was before. . . . In my humble opinion, Non-Co-operation with evil is as much a duty as is Co-operation with good."

WHEN LIT BY DIVINE FIRE

"Among all the millions of Indian people it is hardly possible to find one who does not know the name of Gandhi. Even among the hill tribes or aboriginals this friend and champion of the poor is known and loved. Although he was trained to be a lawyer, he has become a peasant again; not only in his outward life, wearing the simple dress of a peasant, living in a remote and backward and stolidly conservative village that refuses to be cleansed and modernized even by a Mahatma; but even more in his heart and mind. He sees the world with the eyes of a peasant, shrewd, blunt, straightforward, sometimes a little rough, humourous, kindly, patient and withal deeply religious, seeing life as a whole, aware that unseen powers are at work in ways that we cannot comprehend, though we can often sense and even apprehend them if we are willing to be silent and listen. I shall never forget the words that Mr. Gandhi said to me when, after travelling for six months in India, I first visited him at Sabarmati in the spring of 1928. 'What,' I asked him, 'shall I say when I get home to England?' 'You must tell the English people,' he replied, 'to get off our backs.' . . . Gandhi wants to remove the burden of a ruling caste or class from the backs of the peasants once for all, not to push the present rulers off in order that his friends may climb up. So he has spent his life in forging a weapon that can be used by all, the physically weak as well as the physically strong. By learning from him they learn to stand upright on their own feet, no longer bent down under great burdens. Instead of climbing on to the people's back in order to push the other man off, says Gandhi, you must refuse to help him in any way while he remains where he is. And so, in the end, he must climb down. All his props and supports have gone. He may threaten you with every kind of punishment if you do not continue to support him. He may carry out his threats. But if you have learnt to laugh at imprisonment and death, his threats and even his sword will not move you. He

cannot coerce you into action which your conscience tells you is wrong.

"In an age when violence has been given a fresh lease of life, when the only hope of man in the West seems to be in the 'collective security' of a greater armament than the most determined aggressor can produce; when even an Archbishop can only suggest that 'might must be massed on the side of right' as the first step towards ultimate peace, we have before our eyes—if only we would open them and see—one man, of slender physique, precarious health and no outstanding abilities, who is demonstrating in his own life and in the magic power he exerts among his fellow Indians that the human spirit, when lit by a divine fire, is stronger than the mightiest armament. The meek can still inherit the earth, if only they have faith in their meekness; if only they will cast out the fear of Hitler or of Stalin, and look for their hope to the greatest teacher of our age."

HORACE G. ALEXANDER, in *Mahatma Gandhi: Essays and Reflections on His Life and Work*.

Published by George Allen and Unwin, Ltd., London.

MAHATMA GANDHI

Clad in a loin-cloth, poor, with empty hands,
Confronting Empire, unperturbed he stands,
A self-deluded Hindu! How absurd!
Great Britain can only destroy him with a word.

Great Britain can destroy him? So it can!
Imperial Rome once crucified a Man.
Rome once destroyed a "self-deluded" Jew,
Who, dying, said—"They know not what they do."

The "self-deluded" Jew whom Rome despised,
Later, by Rome was apotheosized.
Mahatma! Saint! With all great souls allied!
Condemned today—tomorrow justified.

DWIGHT BRADLEY, in *The Christian Century*.

Mahatma Gandhi: Fifteenth Monday

100. SOUL-FORCE

"The greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else; but the saints remain. The greatness of Gandhi is more in his holy living than in his heroic struggles, in his insistence on the creative power of the soul and its life-giving quality at a time when the destructive forces seem to be in the ascendant . . .

"Gandhi is the prophet of a liberated life wielding power over millions of human beings by virtue of his exceptional holiness and heroism. There will always be some who will find in such rare examples of sanctity the note of strength and stark reality which is missing in a life of general good will, conventional morality or vague aesthetic affectation which is all that many modern teachers have to offer. To be true, to be simple, to be pure and gentle of heart, to remain cheerful and contented in sorrow and danger, to love life and not to fear death, to serve the Spirit and not to be haunted by the spirits of the dead, nothing better has ever been taught or lived since the world first began."

SIR S. RADHAKRISHNAN, *Mahatma Gandhi: Essays and Reflections on His Life and Work.*

Published by George Allen and Unwin, Ltd., London.

WEAKNESSES AND MISTAKES

Mahatma Gandhi is the first to admit that he has many weaknesses and has made numerous mistakes. Indeed, his humility is one of his most attractive virtues. People of the west find it difficult to understand his attitude toward machinery, his act of burning foreign cloth, his aversion to modern hospitals, his reverence for the cow as a symbol of all sub-human creatures, his exaltation of celibacy and advocacy of complete continence even for husband and wife. Pacifists find it difficult or impossible to reconcile Gandhi's recruiting tour during the First World War with his ideal of Satyagraha or non-violent resistance of evil, and feel that

his defense of this act is not convincing. Surely we must conclude that he has many faults and that he has made serious mistakes. But his virtues and his achievements are far more impressive! In his supreme devotion to the poor, in his reliance upon love in the conflict with all evil, in his courageous and sacrificial spirit, in his unshaken trust in God, Mahatma Gandhi comes nearer to the religion of Jesus than do the lives of most persons who call themselves Christians.

BY SPIRITUAL AUTHORITY

"In a world where the rulers of nations are relying more and more upon brute force and the nations trusting their lives and hopes to systems which represent the very denial of law and brotherhood, Mr. Gandhi stands out as an isolated and most impressive figure. He is a ruler obeyed by millions, not because they fear him but because they love him; not as the master of wealth and secret police and machine-guns, but as holding that spiritual authority which, when it once dares to assert itself, seems to reduce almost to impotence the values of the material world. I say 'seems': for against purely material force, untinged by conscience or pity, it would be helpless. It only wins its battles because of its secret appeal to the spiritual element in its enemy, that humane element from which man, in his utmost effort to be brutal, cannot quite shake himself free. 'A battle of the unaided human soul against overwhelming material force; and it ends by the units of material force gradually deserting their own banners and coming round to the side of the soul!' So I wrote about Mr. Gandhi twenty years ago. . . .

"Mr. Gandhi stands out as almost unique. . . . He utters no dogma, no command, only an appeal; he calls to our spirits; he shows what he holds to be the truth, but does not exclude or condemn those who seek the light in some other way. . . . He is unique in his manner of fighting, as was shown best in his fifteen years' struggle for the rights of Indians in South Africa. He and his followers were repeatedly imprisoned, herded with criminals, treated as sub-human creatures, yet whenever the Government which oppressed him were weak or in trouble, instead of pressing his advantage he turned and helped them. When they were involved in a dangerous war he organized a special corps of Indian stretcher-bearers to help them; when, in the midst of a non-violent

strike by his Indian followers, the Government were suddenly threatened by a revolutionary railway strike, he immediately gave orders for his people to resume work until his opponents should be safe again. No wonder that he won the day. No genuinely human enemy could hold out against that method of fighting."

GILBERT MURRAY, in *Mahatma Gandhi: Essays and Reflections on His Life and Work*.

Published by George Allen and Unwin, Ltd., London.

INDEBTEDNESS TO JESUS

Mahatma Gandhi is a Hindu but is extremely tolerant of other religious faiths. Often he has acknowledged his indebtedness to Jesus. At various times he has written: "For many years I have regarded Jesus of Nazareth as one among the mighty leaders that the world has had. . . . I can say that Jesus occupies in my heart the place of one of the great teachers who have made a considerable influence on my life. . . . If I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'Oh yes, I am a Christian.' But I know that at the present moment if I said any such thing I would lay myself open to the gravest misinterpretation. . . . By all means drink deep of the fountains that are given to you in the Sermon on the Mount, but then you will have to take up sack-cloth and ashes also with regard to failure to perform that which is taught in Christ's Sermon. . . . It was the New Testament which really awakened me to the rightness and value of Passive Resistance."

THE REDISCOVERY OF THE CROSS

"The student of Satyagraha is brought to recognize how in leading his fellow-countrymen in a movement for the voluntary taking upon them, non-violently, of suffering on behalf of others, Mr. Gandhi has had the genius to bring out into the open once more a world-principle which the selfishness, the hot-water-bottle luxury, the profit-hunting spirit of Western civilization has obscured from our eyes. Pietistic Christianity has preached much about the Cross during the century and a half since the industrial revolution effectively began. But under the drive of an all-pervading spirit of competitive selfishness the Cross has in reality receded into the background, to become a mere dogma or instrument of purely individual and personal salvation. The great task is the

rediscovery of the Cross, not as a dogma, but as a living and eternal principle for the ending of wrong, warfare, violence. We have to learn afresh that Christ really meant what he said when he pronounced the solemn words, 'Take up thy Cross and follow me.' We have to learn afresh that he meant us to take upon ourselves, of our own free will, privation, suffering, even death itself, in the manner in which he was taking these things upon himself. That is, we must do it redemptively—for the sake of saving mankind from sin and wrong—and non-violently, without hatred for the persecutor and the wrongdoer, without trying to pay him back in his own coin. Above all, we must do it humbly, patiently, in the spirit of friendship and good-will."

JOHN S. HOYLAND, in *Mahatma Gandhi: Essays and Reflections on His Life and Work*.

Published by George Allen and Unwin, Ltd., London.

CORPORATE MORAL RESISTANCE

"The more I have seen Mahatma Gandhi's programme of Soul-Force in action, the more I have been convinced that what he has so wonderfully effected on a comparatively small scale could be employed with a much larger programme and for the solution of far wider issues. In that case the special technique of the new movement would have to be worked out afresh in every detail. . . . The fact is now made plain that no great movement of 'corporate moral resistance' can be effectively developed, organized, and launched without exhaustive preparation. Merely to trust to a sudden wave of popular emotion is to court failure at the very outset. . . . When we consider, even for a moment, the vast and detailed preparations that are made for a struggle of violence such as war, and how military training occupies many years of a man's lifetime and with large numbers becomes a life-profession, it should be abundantly clear that the moral effect needed to supplant war cannot be made in an impromptu manner. . . . What has not yet been found in the West is a moral genius of such commanding spiritual personality as to be able to unite and combine these various organized efforts into one overwhelming movement of Non-Violence which should be strong enough to sweep away on a tide of world approval the opposing forces."

CHARLES F. ANDREWS, *Mahatma Gandhi's Ideas*.
Published by George Allen and Unwin, Ltd., London.

Modern Mystics: Fifteenth Tuesday

IOI. THOMAS R. KELLY

The little volume *A Testament of Devotion* is destined to live as one of the classics of the devotional life. It begins with a brief biography of Thomas R. Kelly and continues with articles published and manuscripts prepared by this spiritual seer before his death in 1941.

Highlights in the career of this genius in religion may briefly be summarized: born in 1893 in Ohio of devout Quaker parents; attended Wilmington College; a year of study at Haverford College; taught for two years at Pickering College, a Quaker institution in Canada; study at Hartford Theological Seminary interrupted by Y.M.C.A. work in Europe with prisoners of war, graduating from the Seminary in 1919; taught for two years at Wilmington College; Ph.D. degree from Hartford Theological Seminary in 1924; fifteen months in Berlin helping with child-feeding program; taught philosophy at Earlham College; taught a year at Wellesley and did graduate study at Harvard; returned to teach at Earlham; taught philosophy at University of Hawaii; from 1936 until his death taught philosophy at Haverford College. Douglas Steere writes in his biographical memoir: "The story of Thomas Kelly's life is the story of a passionate and determined search for adequacy. In the three years of his life that preceded his sudden death in January 1941, this search culminated in a rare degree of adequacy."

THOMAS R. KELLY, *A Testament of Devotion*,
with a Biographical Memoir by Douglas V. Steere.
Published by Harper and Brothers, New York.

THE LIGHT WITHIN

"Meister Eckhart wrote, 'As thou art in church or cell, that same frame of mind carry out into the world, into its turmoil and its fitfulness.' Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is at our hearts, pressing upon our time-torn lives, warming us with intimations of an astounding destiny, calling us home unto Itself. Yielding to

these persuasions, gladly committing ourselves in body and soul, utterly and completely, to the Light Within, is the beginning of true life. It is a dynamic center, a creative Life that presses to birth within us. It is a Light Within which illumines the face of God and casts new shadows and new glories upon the face of men. It is a seed stirring to life if we do not choke it. It is the Shekinah of the soul, the Presence in the midst. Here is the Slumbering Christ, stirring to be awakened, to become the soul we clothe in earthly form and action. And He is within us all. . . .

"The basic response of the soul to the Light is internal adoration and joy, thanksgiving and worship, self-surrender and listening. The secret places of the heart cease to be our noisy workshop. They become a holy sanctuary of adoration and of self-oblation, where we are kept in perfect peace, if our minds be stayed on Him who has found us in the inward springs of our life. And in brief intervals of overpowering visitation we are able to carry the sanctuary frame of mind out into the world, into its turmoil and its fitfulness, and in a hyperaesthesia of the soul, we see all mankind tinged with deeper shadows, and touched with Galilean glories. Powerfully are the springs of our will moved to an abandon of singing love toward God; powerfully are we moved to a new and overcoming love toward time-blinded men and all creation. In this Center of Creation all things are ours, and we are Christ's and Christ is God's. We are owned men, ready to run and not be weary and to walk and not faint.

A GREATER PRAYS IN US

"There come times when prayer pours forth in volumes and originality such as we cannot create. It rolls through us like a mighty tide. Our prayers are mingled with a vaster Word, a Word that at one time was made flesh. We pray, and yet it is not we who pray, but a Greater who prays in us. Something of our punctiform selfhood is weakened, but never lost. All we can say is, Prayer is taking place, and I am given to be in the orbit. In holy hush we bow in Eternity, and know the Divine Concern tenderly enwrapping us and all things within His persuading love. Here all human initiative has passed into acquiescence, and He works and prays and seeks His own through us, in exquisite, energizing life. Here the autonomy of the inner life becomes complete

and we are joyfully *prayed through*, by a Seeking Life that flows through us into the world of men. . . .

A DIVINE CENTER

"Life is meant to be lived from a Center, a divine Center. Each one of us can live such a life of amazing power and peace and serenity, of integration and confidence and simplified multiplicity, on one condition—that is, *if we really want to*. There is a divine Abyss within us all, a holy Infinite Center, a Heart, a Life who speaks in us and through us to the world. We have all heard this holy Whisper at times. At times we have followed the Whisper, and amazing equilibrium of life, amazing effectiveness of living set in. . . .

"Now out from such a holy Center come the commissions of life. Our fellowship with God issues in world-concern. We cannot keep the love of God to ourselves. It spills over. It quickens us. It makes us see the world's needs anew. We love people and we grieve to see them blind when they might be seeing, asleep with all the world's comforts when they ought to be awake and living sacrificially, accepting the world's goods as their right when they really hold them only in temporary trust. It is because from this holy Center we relove people, relove our neighbors as ourselves, that we are bestirred to be means of their awakening. The deepest need of men is not food and clothing and shelter, important as they are. It is God. . . .

THE FELLOWSHIP

"When we are drowned in the overwhelming seas of the love of God, we find ourselves in a new and particular relation to a few of our fellows. The relation is so surprising and so rich that we despair of finding a word glorious enough and weighty enough to name it. The word *Fellowship* is discovered, but the word is pale and thin in comparison with the rich volume and luminous bulk and warmth of the experience which it would designate. For a new kind of life-sharing and of love has arisen of which we had had only dim hints before. Are these the bonds of love which knit together the early Christians, the very warp and woof of the Kingdom of God? In glad amazement and wonder we enter upon

a relationship which we had not known the world contained for the sons of men. . . .

"But every period of profound re-discovery of God's joyous immediacy is a period of emergence of this amazing group interknittedness of God-enthralled men and women who know one another *in Him*. It appeared in vivid form among the early Friends. The early days of the Evangelical movement showed the same bondedness in love. The disclosure of God normally brings the disclosure of the Fellowship. We don't create it deliberately; we find it and we find ourselves increasingly within it as we find ourselves increasingly within Him. It is the holy matrix of 'the communion of the saints,' the body of Christ which is His church."

THOMAS R. KELLY, *A Testament of Devotion*.
Published by Harper and Brothers, New York.

A PRAYER

O Life that seems so long ago,
And yet is ever new,
The fellowship of love with Thee,
Through all the years is true.
O Master over death and time,
Reveal Thyself, we pray,
And as before amongst Thine own,
So dwell with us today!

W. RUSSELL BOWIE, in *The Christian Century*.

A PRAYER

"O God, thou great indwelling spirit, who art ever guiding the spirit of man to the realization of abundant life, give us a greater expectancy. Forgive our dullness, selfishness, lack of faith in the divine possibilities in us and about us. Teach us to look upon the life of men and nations with the mind of him who staggered the world by the daringness of his faith, our Lord and Master, Jesus Christ."

ELMORE MCNEILL MCKEE, *Communion With God*.
Published by Ray Long & Richard R. Smith Inc., New York.

Modern Mystics: Fifteenth Wednesday

102. PHILIPPE VERNIER

"I have read these short meditations of Philippe Vernier with a sense of awe and with a feeling of profound humiliation of self, as I have come into the presence of this man who has lived and put into action, through evil report and suffering, what he has written about with his pen. He is now thirty-four years old. He was born in Madagascar of French missionary parents, but he was educated in France. He is a Protestant minister, a marvelous *curé of souls*, with the mighty ordination of the pierced hands, though the ecclesiastical authorities declined to ordain him with human hands because of his position as an uncompromising pacifist. This same pacifism has brought him three prison terms, including twenty-four months in solitary confinement.

"His testimonies before the courts and before army officers and prison officials have the beautiful quality of these meditations. His work for boys and for under-privileged people, for the sick and the afflicted, for broken and shattered lives, reveals the spiritual healing power that is in him. There is much of the Franciscan in Philippe. He does odd, unexpected things. If he has not kissed a leper or changed clothes with a tattered beggar, he has done many similar things that fitted the time and place. Through it all—prison, work for boys, and comforting the sick—he carries a radiance and a joy of spirit that reminds one of the *jongleur* in Francis.

"His prisons, like that of William Dewsbury, were palaces, 'and the bolts were precious jewels.' 'I had joy and wonder,' he says. 'God was so near and real that I was sometimes overpowered. There was a song in the depths of my heart. The happiness was like that of a rescued child, as though I were on an ocean all drowned, and then, God's arms underneath me, lifting me up.' In short, the reader of these meditations must realize that he is reading the words of one who has hazarded all of himself on the substance of things unseen and eternal.

"These meditations have the childlike simplicity of one who has found his way into the Kingdom. You feel, to use his own words, that 'the bell of joy that peals in the carillon of the gospel' resounds in his own heart. He has conquered fear and he is like 'the joyous vagabond who sings on the road, carrying all his

treasure in the fire of his heart.' . . . I am sure the happy reader will feel, as I do, a surge of intense joy, and will finish the little book with the conclusion that there is no place in this kind of world for 'a tepid Christian.' "

RUFUS M. JONES in a Foreword to *With the Master*, by Philippe Vernier.

Translated from the French by Edith Lovejoy Pierce.

Published by the Fellowship of Reconciliation, New York.

IMMENSE TREASURES

"The serenity of a Christian comes to him primarily because he knows his Master to be equal to all possible situations. He does not consider how he will get out of some scrape, or what kind of a figure he will cut in such and such a circumstance. He says to himself, 'My Master will accomplish in me according to what is needful.' . . .

"Your Master possesses immense treasures, all the treasures of the soul, and he waits only until you ask him to load you with them. All the spiritual life of men consists in this seeking and this giving, in this hunger and thirst for the riches of God. Your life is rich if you feel destitute, if you are 'very hungry.' On the other hand it is poor if you busy yourself with other things, if you possess earthly interests, elsewhere, that leave you no time to thirst for your God. . . .

"You face the future calmly, not because you foresee what it will be, but because you know that your Master will be there. Since today he lights up all shadows and overthrows all obstacles, sure he will do the same tomorrow with new obscurities and new difficulties. . . .

SIN RATHER THAN DOUBT

"We are farther removed from God by our vices than by our inability to understand him. Often you speak of your doubts when you ought to accuse your sin. If you could free your heart from its unclean ties this action would draw you much nearer to faith than could the strongest arguments. . . .

"You are fortunate if you do not feel the need to justify yourself when you are blamed or accused. Your Master 'when he was reviled, reviled not again' and he asks his disciples to rejoice when people say all manner of evil against them falsely. But few are those who obey; one has to be very holy to find good what men fear so much: calumny and outrage.

"Certainly one can, through pride, claim to ridicule the opinions of people, and say that one despises them and that they are not worth refuting, but a real disciple of the Master acts quite otherwise. He listens to, and values, those who blame and insult him; far from disregarding their opinion, he is grateful to them for it. Those who treat him worst still do not see him as black as he sees himself; looking at his Master he feels himself to be much more guilty than his accusers say he is. . . .

THE KEY

"To hold the title of Christian is to possess the key to a beautiful garden. If you have the title only, it is as though you kept the key in your pocket. Not only is it a treasure that you do not enjoy, but you withhold it from others who, judging your Master by you, will pass by. If on the other hand you delight in him, if your greatest desire is to know him better, it will be as though you opened wide the door of the garden: behind you others will enter. Shutting yourself away from Eternal Life, you exclude your brothers from it. Throwing yourself into it, on the other hand, you open the way to it for them. . . .

"You sense also how vain are social upheavals; they are simply, as Bonaparte said, 'turning over the dung-heap'; the human heart remains unchanged. Who will change the heart of Man? The message is there, however—the message that would create new men and save the world. Only the faithful messengers are lacking. The obstacle, the great hindrance to the spread of the gospel, is that we, its champions, have not become 'sons of God.' The world will believe in the power of your Master when it sees it manifested in you. Thus the whole mournful creation in a sense is waiting upon your conversion.

"You cannot know what an immense work will be set in motion by the manifestation in you of a 'son of God,' but you can see the distress of the world. If you do not thirst sufficiently to be transformed, to see the work of God fulfilled in your heart, reflect that the whole Creation awaits your decision, and that your hesitation delays its deliverance. . . .

"When the Master said, 'Let him take up his cross,' he conjured up a precise image: the horrible and supreme humiliation of slaves condemned to death. In Rome the insult with which

one lashed a slave was 'crucifer,' cross-bearer, as we might say 'gallows bird.' To explain to his disciples what 'denying oneself' meant, and how far it should go, Jesus spoke of the worst outrages that could be inflicted on the lowest class of men. 'Denying oneself' means to be ready to descend to the last rung of the ladder, to become the object of general disdain, to die pitifully, shamefully, hearing those around one say: 'Good riddance for society!' That is what 'following' the Master would be; that is what 'taking up one's cross' would mean, and not our way of seasoning our unshaken lives with a bit of evangelical poetry. We might as well know it: it is not at all easy to be a Christian. . . ."

A PRAYER

"From Thee, my God, I receive everything; through Thee all is possible to me, and for Thee I want to live. From Thee come the joys of each day and the blessings that light my road; from Thee the splendors of the earth and the friendships of men, from Thee the flights of enthusiasm and the need of adoration, from Thee the Christian family and the treasures it transmits, from Thee the Book which I would absorb, from Thee the Master who has conquered my heart. I thank Thee, Lord, for all Thou givest me.

"And it is through Thee that I accomplish each step of the way; through Thee that I lift myself after a fall and set forth once more ever stronger; through Thee that my indolence may be changed into life, my doubt into faith, my despair into hope. Through Thee I am each moment brought back, forgiven, understood, consoled. O God, I recognize everywhere the touch of Thy hand!

"And it is for Thee—in turning toward Thee—that my life takes on meaning; for Thee that it is worth while having arms, a heart and a brain, and for Thee to seek, to suffer, to wait. For Thee—since Thou art my reward and the goal of my journey—there is no enemy that I dare not face, no peril that I would not wish to surmount, and no sacrifice for which I am not ready. O God, all I have, and the little that I am, I give it—for Thee!"

PHILIPPE VERNIER, *With the Master.*

Published by the Fellowship of Reconciliation, New York.

The Possibility: Fifteenth Thursday

103. THE PERSONS WE COULD BE

These things I know despite what men
 May say: My spirit I can send
 Out, out into the far, and when
 I call it back to me, its pain
 Is gone; life floods through me like rain.
 And when they tell me that earth is all,
 I do not heed; I know that I
 Am more than sodden clay. Though thrall
 To earth my flesh may be, no bars
 Hold back my spirit from the stars.

EDNA BECKER, in *The Christian Century*.

TOWARD PERFECTION

"See what wonderful love the Father has bestowed on us in letting us be called God's children, and that is what we are! . . . Dearly beloved, we are now God's children; but what we are going to be has not been unveiled. We know that if it is unveiled, we shall be like Him, because we shall see Him as He is. And everyone who has this hope in him tries to make himself as pure as He is." (1 John 3:2, 3.)

We shall be like Him! We shall be like God! That is the glorious possibility. Once One became Godlike, and so constituted are we that Christlikeness is ever potential within us. "Follow me!" is not a challenge to do the impossible. Created as we are in the very image of God, we are by innermost nature able to love God and God's people. We are children, but children of God, with inherent capacity for growth. There is perfection in childhood, as well as perfection in maturity. We must continue growing "until we all attain to that unity which is given by faith and by a fuller knowledge of the Son of God; until we reach the ideal man—the full standard of the perfection of the Christ. Then we shall no longer be like infants, tossed backward and forward, blown about . . . but holding the truth in a spirit of love, we shall grow into complete union with him who is our Head—Christ himself." (Ephesians 4:13-15 Twentieth Century)

Jesus constantly challenged his disciples to seek perfection.

"What do ye more than others?" was his inquiry. Often the reminder was given that they should not live as others lived; rather they must live as God lives. "You have heard that they were told, 'You must love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for your persecutors, so that you may show yourselves true sons of your Father in heaven, for he makes his sun rise on bad and good alike, and makes the rain fall on the upright and the wrongdoers. For if you love only those who love you, what reward can you expect? Do not the very tax-collectors do that? And if you are polite to your brothers and no one else, what is there remarkable in that? Do not the very heathen do that? So you are to be perfect, as your heavenly father is." (Matt. 5:43-48 An American Translation)

THE SECRET OF JESUS' EXPECTATION

No one ever expected more of his friends than Jesus did of his followers. Yet no one was ever more keenly aware of imperfections. It was these weak and sinful men who were challenged to be Godlike. The nineteenth century slogan: "Expect great things of God, and attempt great things for God," is really the first century challenge: "You must believe in me, that I am in union with the Father and that the Father is in union with me, or else you must do so because of the very things that I am doing. I most solemnly say to you, whoever perseveres in believing in me can himself do the things that I am doing; yes, he can do even greater things than I am doing, because I am going to the Father. . . . And I will ask the Father and He will give you another Helper, to remain with you to the end of the age; even the Spirit of truth." (John 14:11-17 Williams)

Here is the secret of Jesus' expectation that his disciples will do great things: not in their own strength but because they are so constructed that God can work in them and through them. The Holy Spirit of God ever takes the initiative. Long before we ever turn to him, God is eagerly knocking at the door. Long after we have become weary in well doing, God continues to knock at the door. When we open through the prayer of the soul's sincere desire, he is able to quicken mind, inflame emotion, refine conscience, and strengthen will. God-filled lives are lives of holiness and of power.

LIFTED UP, PULLED UP!

The heights to which human beings may ascend are revealed in St. Paul and in St. Francis, in Eckhart and in Ruysbroeck, in Luther and in Wesley, in David Livingstone and in Mary Slessor, in Walter Rauschenbusch and in Jane Addams, in Kagawa and in Gandhi, and in thousands of humble and obscure men and women all over the earth. Through the open doors of their lives, God is able to enter and to dwell within his sacred shrines, giving guidance and providing strength. And mighty indeed is the work wrought by spirit-filled valiants!

Yet this mighty work is done in lives that are weak and fallible, lives which yield to temptation, make blunders, and blot the record. St. Paul's anguished cry is not his confession only but expresses the penitent realization of men everywhere: "I am made of flesh that is frail, sold into slavery to sin. Indeed, I do not understand what I do, for I do not practice what I want to do, but I am always doing what I hate. . . . I have the will but not the power to do what is right. . . . Wretched man that I am! Who can save me from this deadly lower nature?" (Romans 7:14, 15, 18, 24 Williams).

This is the truth about man: by his own strength he can never climb to the heights which he envisions; he can never drag his leaden feet to the glorious pinnacle. But this also is the truth about man: he is equipped in his innermost being with capacities of response to the magnetic pulling power of the mighty God. He cannot, alone and unaided, climb to the top, but he can be lifted up, pulled up by the help of God.

When this double truth is fully comprehended, man turns to God and is filled with power. "Who can save me from this deadly lower nature? Thank God! it has been done through Jesus Christ, our Lord!" "My spiritual strength is sufficient, for it is only by means of conscious weakness that perfect power is developed . . . for it is when I am consciously weak that I am really strong." (2 Corinthians 12:9, 10 Williams).

GOD-CENTEREDNESS

Self-centeredness is weakness, God-centeredness is power. And it is highly important that we understand clearly the nature of these truths. The degree of self-centeredness measures the extent

to which God is limited in his ability to help the individual, for the reason that freedom of choice in man is essential to the accomplishment of God's purpose. Membership in the beloved community, the Kingdom of God, is open only to persons with capacity to love God and love neighbor. And only persons with the power of choice are capable of affection, because love in its nature must be voluntary. Love can be won but love cannot be compelled.

Self-centered individuals can never compose a good society; in-turned persons can never constitute the Kingdom of God. Thus we see why the degree of self-centeredness measures the limitation of God's ability to help. Men with freedom of choice can be helped by God only when they desire help. Complacency and hypocrisy, pride and arrogance: these slam the door on God. Thus a man is weak when he thinks himself to be strong. Not until he is conscious of weakness can he become strong by the power which comes from God in response to the cry for help.

Biographies of spiritual saints and prophets are records of God's doings in the lives of his receptive children. Growth is God's way with all life and it is marvelous to behold the degree to which a human being can develop Godlike qualities as he responds to his loving guidance. We *are* children of God! And it doth not yet appear what we shall be! So limitless are the possibilities of sons and daughters created in the spiritual image of their Father!

A PRAYER

Purge me, O God
With Thy refining fires!
Nor heavy rest Thy blame,
When flesh shrinks from the flame!

Sweep my soul clean
By cleansing winds!
Nor let me fret at storm and stress,
Whose purpose is to bless!

Give me a task too big,
Too hard for human hands.
Then I shall come at length
To lean on Thee;
And leaning, find *my* strength!

WILBUR HUMPHREY FOWLER, in *The Christian Century*.

The Possibility: Fifteenth Friday

104. THE SOCIETY THAT COULD BE

Let this be how you pray:

"our Father in heaven,
thy name be revered,
thy Reign begin,
thy will be done,
on earth as in heaven."

Matt. 6:9, 10, Moffatt.

Fear not, you little flock, for your Father's delight is to give you
the Realm.

Luke 12:32, Moffatt.

What eye never saw, nor ear ever heard,
What never entered the mind of man—

Even all that God has prepared for those who loved him.

1 Cor. 2:9, Twentieth Century.

For behold, I am creating new heavens, and a new earth . . .
And I will exult over Jerusalem, and rejoice in her people . . .
For they are a race of the Lord's blessed ones,
And their offspring shall remain with them.
Then, before they call, I will answer;
While they are still speaking, I will hear . . .
They shall do no harm or destruction
On all my holy mountain, says the Lord.

Isaiah 65:17, 19, 23-25, An American Translation.

For the land will have become full of the knowledge of the Lord,
As the waters cover the sea . . .
Then you shall draw water with joy from the wells of salvation,
and shall say on that day:

"Give thanks to the Lord, and acclaim his name!
Make known his doings among the peoples,
Bear record that his name is exalted! . . .
Cry aloud, and sing for joy, O inhabitants of Zion!
For great in your midst is the Holy One of Israel."

Isaiah 11:9, 12:3-6, An American Translation.

THESE THINGS SHALL BE!

God will not be defeated! He will yet win his children to lives of communion and fellowship. All the constituent elements of the good society are here. Latent within every man is the possibility of responding to the knock of God upon the door. In his very nature man is made for companionship with the Eternal and never will he cease his upward climb until he reaches the holy mountain of the Lord. Because other individuals also are made for communion with God, a person is able to enter into fellowship with his kinsmen. Creature of the flesh but also child of the spirit, man's most exalted and enduring satisfactions are derived from fellowship on the highlands of common worship and mutual aid.

In the good society, concern will be the motivation of human behavior. Just as a true mother is family-centered rather than self-centered and is driven to action by love and solicitude, the day will come when individuals will be God-centered, community-centered, and will be prompted to mutual service by affection and compassion. Among mature individuals, above the level of requirements for survival, sharing is more satisfying than grabbing and feeding is more exhilarating than eating.

Creativity is more thrilling than possession. And the day will come when the satisfaction of ownership will be exceeded by the joy of expression in the realms of art, craftsmanship, music, literature, recreation, friendship and worship. Too long has human activity been concentrated in the kitchen-dining-room of life. As humanity grows up, more and more time will be spent in the studio and work-shop, in the conservatory and parlor, in the library and chapel.

REVERENCE FOR PERSONALITY

When mankind reaches the uplands, the human body will be recognized as a holy temple and will be accorded reverence as the dwelling place of the Most High. Divine indeed are the possibilities of human thought, human aspiration, and human action. Because of the indwelling Spirit, man may truly become God's co-worker.

Universal reverence for personality would end exploitation and oppression. Self-centeredness, class-centeredness, race-centeredness, nation-centeredness: all lead to exploitation by denying

the inherent sacredness of persons beyond the circle. Sexual vice, economic greed, racial domination, national aggression arise from the practice of treating other persons as means to our own ends. Vivid awareness that all peoples are created in the spiritual image of God and that every man is a sacred shrine of the Divine Spirit produces reconciliation and unity. Other persons then become precious in themselves, worthy of the utmost affection and consideration.

In the mature community, people will be treated with equality. Then we will do unto others as we would have them do unto us. Pride and arrogance will be replaced by contrition and humility. Diversity of attributes and multiplicity of accomplishments will be recognized as sources of richer experiences for the entire group. The circle will be widened until it becomes universally inclusive. White man and black man, yellow and brown and red: all will be acclaimed as brothers beloved, equal in status, deserving of appreciativeness and considerateness. In that day, men will live as good members of God's home.

FELLOWSHIP THROUGH REDEMPTION

Especial consideration will be shown to afflicted and underdeveloped and erring members of the group. A glimpse of the possibilities may be found in a true home of the present generation, wherein a child has been stricken with infantile paralysis. Every other member of the family is solicitous, considerate and eager to help; and deep is the rejoicing as day by day the beloved inches his way painfully to vitality.

Likewise in a true home there is concern for the child who is dull and retarded. And warm is the yearning that reaches out toward a son in the grip of vicious habits. Passion to mete out punishment is drowned in the upsurge of affectionate longing for the boy's redemption. "Father, forgive him; he does not know what he is doing," comes as the irrepressible cry of love.

The day will come when we will recoil in horror from barbaric ways of returning to wrongdoers evil for evil. As we approach the good society, "enemies" will be recognized as afflicted but beloved kinsmen, utterly precious to our Father and Elder Brother. While we were yet sinners, God loved us and Christ died for us; and thus we will be prompted by gratitude and tender concern for a fellow-wrongdoer to seek his redemption through forgiveness,

mutual contrition, fruits of penitence, and fellowship. In our maturity we will realize that the universe is so constructed and man is so constituted that goodness is inherently stronger than evil, and that forgiveness is mightier than vengeance.

AN AFFIRMATION

These things shall be,—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Inarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

JOHN ADDINGTON SYMONDS, 1840-1893.

A PRAYER

"O God, who hast made man in Thine own likeness and who dost love all whom Thou hast made, suffer us not because of difference in race, color, or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love. As Thy Son our Saviour was born of a Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman, and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole family; and forbid that, from pride or hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. And this we pray through Jesus Christ our Lord."

SOURCE UNKNOWN.

The Possibility: Fifteenth Saturday

105. PLENTY FOR EVERYBODY

Then thus shall it be:
the mountains shall drip wine,
the hills shall be aflow with milk,
and all the brooks of Judah run with water;
from the Eternal's house shall pour a stream
to water the wady of Acacias.

Joel 3:18 Moffatt.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Isaiah 55:1.

Plenty for everybody! Imagination simply cannot picture life as it would be if fear of want should disappear from the earth and human energies were then channeled into multiple streams of creative activity.

Hitherto the struggle for food and clothing and shelter has consumed the life-blood of humanity. There has never been enough to go around, save for minorities and except at infrequent intervals. Anxiety and fear and terror have hounded the human race. Making a living has interfered with living abundantly.

But this generation can lay hold on plenty. We have now within reach all that it takes to provide enough for everybody: raw materials, control of nature, science, technology, skill, energy, transportation, communication, mediums of exchange, administrative genius, human beings with limitless possibilities of co-operative action—and the yearning God who ever seeks to win his children to the ways of life abundant.

Raw materials adequate in quantity and variety are available and can quickly be provided. Improved machinery is extracting a far higher proportion of ores and minerals with much less expenditure of human energy. Science is aiding in the discovery of new sources of supply. When raw rubber is seriously needed, new sources are planted in ample measure. The laboratory sciences are constantly discovering and creating. Only the stage of infancy has been reached in synthetics and plastics. In every realm new by-products are being produced. And George W. Carvers are still

observing and experimenting, with staple commodities and with shrubs, weeds, stalks, husks, cobs. And on many a morning we will read of thrilling new discoveries.

PRODUCTIVITY

Agricultural yield is increasing fabulously and we are still far indeed from the limits of productivity. Control of nature is constantly being extended. Irrigation makes roots grow in dry ground. Flood controls diminish the destructiveness of floods. Pest controls and scientific fertilizers make possible higher yields. The improved agricultural machines enable three men to do the work of three score men with primitive tools. All the food that all of us need can now be produced.

And raw materials are now being transformed into finished products with incredible efficiency. The modern factory is a veritable miracle of productivity. A machine and a man easily do the work formerly done with difficulty by a dozen men or a hundred or even a thousand. Indeed, many a machine is self-operating, requiring only human aid in starting, stopping and supervising. And startling new inventions and amazing improvements in existing processes are being announced month by month. We are not even remotely in sight of maximum efficiency of production. Products that are really needed can now be provided in any desired quantity.

Transportation facilities are likewise being improved with amazing speed. New trucks on new highways, streamlined engines pulling enormous cargoes, mammoth liners plowing swiftly across the seas, giant cargo planes crossing continents in a few hours, with glider planes shuttling off to connecting communities—all these are annihilating space! And communication facilities are keeping pace. Conversations with persons on the other hemisphere are now commonplace and within a decade local telephone operators will be dialing cities and villages around the earth. International airmail is still in its swaddling clothes. In not many years letters will be whirling by millions around the globe.

FINANCING CONSUMPTION

The problem of production is rapidly being solved. And the solution of the problem of financing consumption is now in sight.

Experience has taught us four ways of enabling the entire population to consume on an adequate scale: through earnings, through social insurance, through consumption without direct payment, and through common ownership of property.

The most wholesome form of ability to consume is that of consumption through earnings from socially constructive labor. Equitable wages and salaries enable families to consume.

But we have learned from experience that earnings often come to an end for multitudes through widespread and long continued unemployment. Experience has taught us the high desirability of continuing adequate consumption even when earnings are insufficient, so we have adopted the practice of insurance against the risks of income-stoppage: unemployment, sickness, accidents, old age. And rapidly we are moving toward the day when every person in the community will be thus insured.

And from the experience of the race we have learned the desirability of providing members of the community with necessities and conveniences without direct payment. The family whose house is on fire does not have to pay the fire department for extinguishing the flames. And gone is the day when children were entitled to just the education that parents could afford. Education without direct payment now includes free text-books, free musical instruments for school bands and orchestras, and increasingly free milk and free meals. Rapidly we are making up our minds to provide ourselves with health without bookkeeping entries. Year after year we will consume more and more without direct payment.

If the people are to consume, the people must control the productive properties. Therefore, experience has taught the desirability of common ownership of property. The extent and variety of common ownership in the United States at the present time is astonishing. Common ownership by members of voluntary groups: churches, fraternal orders, labor unions, granges, consumers co-operatives; common ownership by citizens through governments: local, state, national. That the total amount of common ownership is rapidly increasing is one of the thrilling signs of the times. Mutuality of ownership is essential to mutuality of consumption.

WE CAN HAVE PLENTY

We have the raw materials. We can manufacture with efficiency. We can transport with ease. We can finance adequately.

And we can cooperate with one another. Mutual concern and mutual aid are natural for human beings. This generation possesses abilities of efficient administration of vast social enterprises to a degree never found before. We can organize production and distribution so that there will be plenty for everybody.

And God is eagerly seeking to enlighten us and empower us so that we may travel the road that leads to life abundant. The universe itself is so constructed, with its moral order and all its dependable processes, that we are able to build upon the unshakable foundation of mutuality. When we love God with sincerity and fervor and when we love God's people as we love him, mutuality will provide all that all of us need.

THE FINAL ARMISTICE

Christ of the glowing heart and golden speech,
Drawn by the charm divine of thy sweet soul,
The nations tend unto that far off goal
Whereof the sages dream, the prophets preach.
We shall not always fail; we shall yet reach
Through toil and time that shining tableland
To which thou beckonest with wounded hand.
Forevermore thy goodness doth beseech
A warring world to lay its weapons down.
So shall we rest and songs of plenty drown
The wail of hunger, and our bitter tears,
Streaming unstanched through all the dreadful years,
And freely flowing still, shall yet be dried,
When thou art King who once wast crucified.

FRANK B. COWGILL, in *The Christian Century*.

A PRAYER

"We bless thee, O thou Eternal Spirit, for the exceeding greatness of the inheritance by which the life of our generation has been enriched, and for the influences around us that have lighted our lives with a touch of Eternal splendor, for the truth which the stream of time has brought us from many lands and through many countries. In the name of Jesus, our Lord."

RAYMOND CUMMINGS BROOKS.

The Possibility: Sixteenth Sunday

106. FELLOWSHIP AND COMMUNION

Man cannot live his true life alone. Robinson Crusoe on his lonely island merely subsists. Affection is deeply implanted in man's soul and must be expressed if there is to be life indeed. Human love even at its full tide, however, leaves unsatisfied the yearning for companionship with the Divine Spirit: "My heart and my flesh crieth out for the living God. . . . My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. . . . As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Ps. 84:2; 63:1; 42:1)

The degree to which man is made for man, and man is made for God is revealed in the life of our Lord. Not self-centeredness but God-centeredness and humanity-centered! In his relationships, he illustrates the meaning of the paradox that life is found in throwing it away. Actually he lived to do the will of God in serving man. Insight and power came from his vivid awareness of the presence of God and from the completeness of his response to the initiative of God. To this life of mutuality and joy, he called his disciples: the meaning of discipleship is found in fellowship and communion. This truth is illustrated superbly in Paul.

IN GOD HE LIVED

"Paul lived in the atmosphere of religion every hour of the day. . . . No portrait of him is complete which ignores his life in God. . . . In God he lived and moved and had his being, not unconsciously as with most of us, but consciously. He was sure of God, sure of his existence, sure of his personality, sure of his goodness, sure of his active participation in human affairs in general, and in Paul's affairs in particular. . . . God guided him day by day. . . . Because he is religious, he loves to pray. He is always speaking with God. His prayerfulness is one of the most conspicuous features of his character. . . . There is nothing more certain in the whole history of the Christian Church than that the greatest of the Apostles was a man who spent much time in communion with God. . . . To be like God was Paul's supreme ambition. . . . He wants to partake of the divine nature. His burning desire is to become a man full statured in God's sight. . . . Paul

came to know God in a new way through Christ, and therefore Paul's theology is a Christology. The central word in his vocabulary is 'Christ.' . . . God is in Christ reconciling the world to himself. Christ is the image of the invisible God. In Christ there dwells all the fulness of the godhead. If God is in Christ, then the death of Christ is not a sign of failure but of triumph. It seems weakness but it is the power of God. It appears to be foolishness, but it is the wisdom of God. It is by the cross of Christ that God is going to save the world."

CHARLES E. JEFFERSON, *The Character of Paul*.
Published by The Macmillan Company, New York.

THE HOLY FLAME

"'The fire shall ever be burning upon the altar; it shall never go out.' . . . There is an altar in man—a deep and majestic place where the soul transacts with its God, and life is cleansed and kindled with unearthly flame. If the soul is orientated like a temple, it is because it enshrines an altar. Let the altar fire go out, and what was once a meeting place of earth and heaven, pulsing with angelic life, becomes a ruin, a pathetic survival. . . . When God wants to move men, He begins by moving one man here and another there; and always His dynamic word is spoken from amid the altar fire. . . . The man with the altar fire burning at the centre of his soul is the man whose communion with God is his very life. Prayer to him is indeed 'the motion of a hidden fire that trembles in the breast.' To hold converse with God is in him a spontaneous and irrepressible impulse beneath the stream of daily business, 'the pulse of that life which is hid with Christ in God.' Such a soul is a centre of energy, a storehouse of divine momentum that may set great human masses in motion. Men who light the altar fire in their rare, decisive moments often achieve much; but the holy flame that burns steadily and hiddenly day and night is the flame that sets the world on fire."

E. HERMAN, *The Secret Garden of the Soul*.
Published by Harper and Brothers, New York.

FRATERNITY

"Yes, there is one immense passion in Jesus of Nazareth. It is the passion of Fraternity, for in Fraternity is the essence of all gospels and the fulfilment of all revelations. In Fraternity men

would find the key to unlock the problems of Labor and Capital, the problem of the world's poverty and sorrow. Men are now standing in selfish and therefore unhappy relations to one another. In Fraternity, men would be brought at last into brotherly relations with one another and therefore into divine revelations. Fraternity in Christ is the divine purpose. If we would have a Christian Civilization we must change the world: we must make Government the organ of Fraternity."

EDWIN MARKHAM, in *Poets At Prayer*, by Sister Mary James Power.
Published by Sheed and Ward, New York.

THE BELOVED COMMUNITY

"We are afflicted by a plague of disintegrating personality. There seems to be in most modern communities a serious epidemic of what we have learned to call neuroses and psychoses. This condition is no doubt due to our incorrigible individualism. The word idiot comes to us from a Greek word signifying a private person. Today it means a man incapable of rational relations with his fellows. Idiocy is the nemesis of excessive private-mindedness. Man was made for fellowship; and when he repudiates fellowship he invites a sickness of the mind.

"This sickness is so prevalent today that Jung, the great psychiatrist, has bidden us set ourselves to cultivate a life of the spirit as the only sufficient antidote to the plague. A life of the spirit, let it be noticed; and that suggests what we all know to be true—namely that the church of God has in these last times fallen down on its own special job, which is to stimulate and sustain the life of the spirit, and that therefore its most immediate need is to be renewed in its own life.

"Man was made for community, and community for man, and neither can be its own self without the other. Nor must the one be exalted above the other. Nowadays we know, alas! only too well, that the one may be exalted above the other. On this continent individualism is the law and the prophets. But we may see in Europe the contrary condition. The community (in the form of the nation) has been so exalted that the person is debased into a serf or a cog in a wheel. In Germany and Russia men are today 'under the law' with a vengeance, and community is buried beneath a flat collectivism. But the true City of God, wheresoever it may

be realized, will be a company of free souls joined in what Josiah Royce called 'the beloved community.'"

RICHARD ROBERTS, in *The Christian Century*.

THE INNER LIGHT

O Thou, my Life, give me what then Thou gavest!
No angel vision do I ask to see,
I seek no ecstasy of mystic rapture,
Naught, naught, my Lord, my Life, but only Thee!
That golden gleam hath purged my sight, revealing,
In the fair ray reflected from above,
Thyself, beyond all sight, beyond all feeling,
The hidden Beauty, and the hidden Love.

As the hart panteth for the water-brooks,
And seeks the shades whence cooling fountains burst;
Even so for Thee, O Lord, my spirit fainteth,
Thyself alone hath power to quench its thirst.
Give me what then Thou gavest, for I seek it
No longer in Thy creatures, as of old;
I strive no more to grasp the empty shadow,
The secret of my life is found and told!

AUGUSTA THEODOSIA DRANE, 1823-1894.

A PRAYER

"Almighty Father, who in thy Word hast taught us that no man lives or dies unto himself; grant us so to fulfil the law of Christ that in bearing one another's burdens we may share in the work of redemption; through him who has borne our infirmities and now liveth and reigneth, world without end."

The Kingdom, the Power and the Glory.

The Requirements: Sixteenth Monday

107. INTERCESSION

Intercession is one of the most effective ways of being a co-worker with God. Praying for another person opens doors to communion and fellowship. The purpose of intercessory prayer is not to give God information or to change God's mind, but rather to help God accomplish his long maintained purpose. The prayer of intercession makes a direct impact upon the person for whom it is uttered and helps to open his life to God who has long been knocking at the door. The prayer of intercession opens wider to God the life of the interceder, and enables him to become a more effective co-worker. And the prayer of intercession changes relationships and thereby helps to open doors to God. The prayer of intercession was often upon the lips of Jesus and of Paul and of multitudes of disciples who have lived in vital communion with the Eternal.

HOW MUCH MORE!

"Let us not make the feeble experiences of our unbelief the measure of what our faith may expect. . . . In all the compassion with which a father listens to his weak or sickly child, in all the joy with which he hears his stammering child, in all the gentle patience with which he bears with a thoughtless child, we must, as in so many mirrors, study the heart of our Father, until every prayer be borne upward on the faith of this Divine word: '*How much more* shall your heavenly Father give good gifts to them that ask Him.' . . . And what the great Teacher would have us to learn is, that nothing less than God's promise and God's command may be the measure of our expectation and our prayer; we must be filled abundantly. . . . In all our prayer let us remember the lesson the Saviour would teach us this day that, if there is one thing on earth we can be sure of, it is this, that the Father desires to have us filled with His Spirit, that He delights to give us His Spirit."

ANDREW MURRAY, *With Christ in the School of Prayer*.
Published by M. A. Donohue and Company, Chicago.

INTERDEPENDENCE

"We bring friend and foe into the circle of our prayer, and as we do this in any genuine sense, we find that the mere fact of

bringing them into the presence of God changes their relation to us and ours to them. They are no longer merely human units to whose stimulus, whether for good or ill, we, as other human beings, react. They are real or potential fellow-citizens in the Kingdom of God, called by God to cooperate with Him and with us in the work of redemption. . . . We see them more and more as the object of God's solicitude. . . . The soul that sees men through the magic glass we call the mind or heart of Christ, sees them not only as members of one another, so that if one suffers all are affected, but as members of Christ, whose every pulse reverberates in His Heart of love. . . .

"If we are to know God's mind, and to know it so intimately as to be able actually to represent it, in our poor human measure, then prayer must involve not merely the outpouring of our souls to God, but also the outpouring of God's heart to us. . . . God wants to find a voice, as it were, in the world. He longs to express Himself to men. He calls for channels of expression—Christian souls who will continue the work of the Incarnation, and be to Him as his tongue is to a man. . . . To have the will of God, the mind of Christ, concerning ourselves and the world, and to have them not merely by way of intellectual assent or moral appreciation, but by a vital appropriation that assimilates us to our Lord, is to have the key to apostolic power."

E. HERMAN, *Creative Prayer*.

Published by Harper and Brothers, New York.

BANDS OF INTERCESSORS

"The six or seven centuries following the sack of Rome are called the Dark Ages. They were times of confusion and corruption, in which, according to a contemporary writer, 'men devoured each other, like the fish of the sea.' Here and there, to be sure, you come upon a bright light in the darkness, which however does little more than accentuate the encircling night. The first actual and continuous break in the thick gloom begins with the founding of the abbey of Cluny, with the purpose of promoting a return to the stricter and more faithful observance of the rule of St. Benedict. That is to say, the redemption of Europe from the hell of the Dark Ages began in a small company of men who banded themselves together to live a life of ordered prayer. From Cluny the movement spread and went far afield, kindling a new religious life

as it went, and leading besides to new beginnings in education and art.

"In time the Cluniac revival spent its force, after reaching its height in the early eleventh century. Toward the end of that century there was another awakening, and in the same manner. Companies of men committed themselves to a common life of devotion. There were the Grand Montinas in 1076, the Austin Friars in 1078, the Carthusians in 1084, culminating in the Cistercian movement. . . .

"Presently another quickening came. New groups of men—the Cruciferae in 1169, the Poor Men of Lyons in 1179, culminating in the Franciscan movement in 1207 and the Dominican in 1216—banded themselves together to live in concerted prayer; and the new spiritual vitality expressed itself in new developments in science, thought and art, and in particular in Gothic architecture.

"All this was followed by a long decline. But in the fourteenth century we find signs of another awakening. Small groups of men began to gather together to cultivate the life of the Spirit. One of these groups was 'The Friends of God,' of whom one member was John Tauler whose sermons greatly moved Martin Luther. Another group was 'The Brethren of the Common Life,' of whom one was Thomas à Kempis, who gave us *The Imitation of Christ*. It is generally accepted that these groups and others of the same spirit paved the way for the Protestant Reformation which, whatever else it may have been, was a great resurgence of spiritual religion. The beginnings of the Methodist revival and the Evangelical movement of the eighteenth century are to be found in a small group of men—including John and Charles Wesley and George Whitfield—who met together for regular prayer in a college room at Oxford. . . .

COMPANIES OF THE UPPER ROOM

"Behind every authentic resurgence of spiritual life and power in the Christian church, we find a small group or a number of groups which have, in concerted prayer, sought the presence of God and the coming of his Spirit. In every case the beginning is true to type, and the prototype is the company in the upper room in Jerusalem before Pentecost. If the church in our times is to

have a renewal of its authentic life it must begin with those who deeply desire the renewal of their own life, and who will make common cause in small companies in seeking the gift of the Spirit and will so continue until they receive the baptism of the Spirit. There are many such people in the church today, as there have been in other times; and they should have no difficulty in identifying one another and setting their faces together toward another Pentecost . . . serious Christian men and women must make common cause, in small companies, to seek the gift of the Spirit. I suggest that those who share this conviction and hope should gather like-minded neighbors together into informal 'Companies of the Upper Room' and persist in prayer 'until the Holy Ghost is come upon them.' "

RICHARD ROBERTS, in *The Christian Century*.

A PRAYER

Teach us, our Father, to pray for others:
Teach us to hold them before Thee:
Teach us to lift up their souls in our arms,
And present them to Thee,
With earnest desire, and love unfeigned,
That Thy Spirit may grasp their lives,
May fill them with power and joy,
May win them unto Thyself:

O Father of love,
May our lives be lived for Thee and for others:
May self sink away, recede, be forgotten,
May we love in deed and in truth these other souls—
Our children, our dear ones, our friends,
And all mankind to the ends of the earth:

May we live for them only,
That these others may know Thy full joy,
May learn Thy ineffable beauty, Thy love:
Teach us, day after day,
Thus to bear up their souls before Thee.

JOHN S. HOYLAND, *God in the Commonplace*.
Published by the Student Christian Movement, London.

The Requirements: Sixteenth Tuesday

108. EVANGELISM

The most urgent need of these momentous days is the rapid multiplication of Christlike individuals who are bound together in fellowship and communion and who are devoting themselves to the task of winning individuals and society to the way of Christ. Nothing can be more futile than the effort to build a good community out of unworthy persons. And equally futile is the undertaking to create a just society out of good individuals without transforming the structure of many existing institutions: economic, political, international. Changed men in a changed society is the combination required.

Intercession is the most effective instrument of evangelism because intercession helps to open doors to God. And God yearns with more passionate eagerness to win his children to the likeness of his Son than any other member of the family can possibly do. Interceding individuals and interceding groups in the churches open channels for the power of God.

SERVING THROUGH INTERCESSION

"In North Carolina such a man of God was pastor of a rural church with about as many members as there were voyagers on that ship with Paul. All one summer the pastor lay abed convalescing from a critical illness. Partly because the congregation could not afford to pay for supplies, in addition to his salary, there had been practically no preaching during his absence from the pulpit. But when he was able to resume his work he saw that throughout the parish there had been a revival of old-fashioned religion.

"What was the explanation? Intercessory prayer! Morning after morning, while still unable to read or see his friends, he started praying round the parish. He talked with God about every man or woman, boy or girl, white or colored, within five or six miles. In each case the thanksgivings and petitions depended on whether or not the friend was a Christian. To make these pastoral rounds by way of the mercy seat required all of the minister's waking hours, especially since he had to rest in sleep every little

while. Later he discovered that the people had been praying for him. Some who had never done so before learned to pray so as to intercede for their friend. When people and pastor pray for each other the field is ready for a harvest."

ANDREW W. BLACKWOOD, *Evangelism in the Home Church*.
Published by Abingdon-Cokesbury Press, Nashville.

ENLISTING INTERCESSORS

"When J. Wilbur Chapman was young he was invited to become pastor of Bethany Presbyterian Church in Philadelphia. This large congregation was in one of the 'poorer districts.' Feeling that he was not properly equipped, he decided to visit Spurgeon's Tabernacle in London and discover the secret of that man's power among the lower middle classes. After a few weeks the young minister returned home and took up his new work. Ere long the congregation in Philadelphia became known because of the many converts and the spirit of constant revival.

"The pastor gave the credit largely to Spurgeon. He in turn would have ascribed the glory to God. In fact, the young man did too. At the close of a wondrous day in the Tabernacle he had tried to thank Spurgeon but the older man replied: 'Tut, tut, my brother, the blessing is from above. Every day and night thousands of people in London and scores of thousands everywhere in the English-speaking world are praying for the Tabernacle and for me as the pastor. If you wish to have a soul-winning church get your people to pray.'

"The young minister followed this counsel. At the beginning of his work he told his people what Spurgeon had said, and why. Then the young minister asked them to unite with him in prayer for the unsaved, and to keep on praying. They responded with gladness and they persevered. They found that 'the most important service any Christian can render is to pray.'

"The most valuable member of this congregation—according to the pastor, in speaking later to young ministers—was a humble woman who never could leave her room and her bed. There she interceded for the unsaved and unchurched, one after another. Always by name, she brought them to the mercy seat. When they confessed Christ and joined the church there was joy in her upper room—joy like that in glory.

"The most vital work any pastor can do is to lead his people

in praying for unsaved and unchurched neighbors and friends. If such intercession is to prevail it needs to be specific and persevering. The minister should guide his friends in praying and working for the salvation of certain men and women, boys and girls. Herein lies the secret of power in parish evangelism. 'Lord, teach us to pray!' How simple, and yet how sublime!"

ANDREW W. BLACKWOOD, *Evangelism in the Home Church*.
Published by Abingdon-Cokesbury Press, Nashville.

DESPERATE NEED

"Evangelism today faces a world in the mood of rethinking. The 'acids of modernity' have eaten deeply into the thought life of our generation and have left nothing untouched. All the basic institutions of our civilization, such as marriage, the home, education, government, religion, are being subjected to ruthless inquiry and investigation. . . . If we list only the barest catalog of moral conditions obtaining in our American life, it is clearly seen that the forces of evangelism face a veritable Armageddon in the generation ahead of us. Cities, large and small, in the clutches of gangsters; a world's record for homicide and divorce; shameless corruption in business and political life; the lowering of the standards of modesty on the part of both old and young; millions of children being influenced daily by vicious and salacious films; an insatiable greed for the lurid and sensational, as evidenced by the tabloid newspaper—and the list could go on almost endlessly. The more thoughtful observers of our time are thoroughly alarmed and see about us many unmistakable signs of the disintegration of our national character. . . .

"Human nature is not easily changed; greed, selfishness, and lust seem often to have a strangle hold upon the hearts of men. Yet Christianity dares to challenge the world in words of its Founder, 'Ye must be born again,' and looks for the fruit of its work in a type of character which embodies such virtues as love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control. 'They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.' All types and methods of evangelism must be studied again in the light of their capacity to produce permanent character results."

LIN D. CARTWRIGHT, *Evangelism For Today*.
Published by the Bethany Press, St. Louis.

THROUGH HIS LIVING PRESENCE

"The most significant phenomenon of human history is the perennial creative power of the personality of Jesus. In every generation men have come into his living presence only to be challenged, transformed, and changed by the alchemy of his spirit. They have found new levels of living and through association with him have discovered new powers and experienced the release of spiritual energies by which to attain them. In that charming imaginative story, *By an Unknown Disciple*, one says: 'I marked, too, that when he came among us, ordinary things seemed unworthy and common facts had more of rarity . . . life when we saw it through his eyes was full of divinity, and held nothing meaningless and dull.' His personality is contagious. Paul met Him on the Damascus road, and ever afterward he called himself a 'bondservant of Jesus Christ'; and through the remaining years of his life his chief ambition was to know Him and to have fellowship in His suffering even to becoming conformed to His death. . . .

"The evangelistic message can be no other than Jesus Christ—his divine personality and his transforming power. Whatever tends to make him a vivid reality in the hearts of men, until there is born within them a passionate longing to become *like* him, that is the gospel message for today. His life and his cross, as an expression of the divine love of God, is the everlasting and undiminished source of the creative energies to change the lives of men. 'And I, if I be lifted up from the earth, will draw all men unto myself.'"

LIN D. CARTWRIGHT, *Evangelism For Today*.
Published by the Bethany Press, St. Louis.

A PRAYER

"Our Heavenly Father, revive our sluggish hearts and give us a greater zeal to know Thee better and to serve Thee more efficiently. If the fire has died down on the altar, kindle it again, we beseech Thee, and restore unto us the joy of Thy salvation, through Jesus Christ our Lord."

CHARLES E. JEFFERSON.

The Requirements: Sixteenth Wednesday**109. RELIGIOUS EDUCATION**

The paragraphs of this day's reading plead for an adequate program of religious education. Written especially for this volume by Herman N. Beimfohr, Director of Wesley Foundations in Southern California and Arizona, these paragraphs challenge leaders of the churches to concentrate upon strategic groups of students:

JESUS THE TEACHER

"'He went all over Galilee, teaching . . . proclaiming . . . curing.' And so the Christian church must follow the Great Example and put 'teaching' first among its many functions. What kind of teaching did Jesus do? Not that which we think of as 'teaching'—classrooms, textbooks, lectures, lessons, periods, examinations—but mingling with the people, observing their activities, concerned with their interests and problems, and with insight guiding them to answers and solutions. Out of this process came abundant living and deepened religious experience. Here are no ready-made solutions, no traditions to take uncritically, no answers in the back of a book, no keeping of meaningless external law; but fresh insights into life's meaning with commitments flowing naturally out of these insights. The living God was speaking a living word to living men!

"And so it is today! Men called Christians facing life's persistent problems, thinking, suggesting solutions, seeking insights into truth from the past and present, committing themselves to the way, the truth, the life of Christ, the Great Teacher. Commitment spells action, action involves other people, and thus in shared activity, the experienced make available 'the great tradition' to the learners. It cannot be done otherwise. Words without action are empty, intentions unfulfilled become insincere, blind acceptance of beliefs lead to 'the ditch,' a ritual merely recited, restricts life's flow, and meaningless forms followed in ignorance, bring futility. Mere transmission of religion results in transmission not of the kernel of religion but its husk, and the husk is without sustenance.

"Thus, to return to Christian education via theological dog-

matism will not suffice a follower of Christ. Christian education has always had a theology—it has been Christ-centered. Christ does not come out of the creeds but creates the creeds. Creeds are the incrustations of others' thought, and will not and cannot be yours until you experience that about which they speak. No apology, then, for Christian education to be conceived of as the continuous process which enables growing persons and groups to commit themselves to the ends (values) that are Christian in spirit and motive. Christian education works with human nature according to the ways of God. No other way works.

THE CALL FOR CHRISTIAN TEACHERS

“And what of us—who are in the never-ceasing travail of a new and better world? The Christian movement, centuries old by the calendar—the church, the Church School, societies, organizations, councils, conferences, classes, colleges, literature—what a challenge it is! The church, the community of Christians in the world, succeeds or fails according to its faithfulness to the way of God with human nature which is the way of Christian education. The whole church is under the necessity of Christian education. Ministers must be teachers; they must know how to proceed as well as what they want to achieve. The whole church must be guided by a whole philosophy of Christian education. There must be no departmentalizing here. The entire church is a school in Christian living, and the pastor must be its director.

“In this our land only about one-half of our people have the advantages of regular religious education. We Americans are not supposed to believe in half-way measures, but not only do half of us miss religious education, we divide our education into ‘parts’—the religious and the secular. We threw religion—or was it sectarianism?—out of our public schools because we wished to protect the freedom of church and state. Now we are uneasy because it appears that political freedom for the state cannot be sustained without religious values as a part of the lives of the people within the state.

“Religious educators show no surprise at this, for long they have known that religious education functionally understood is not something apart from the rest of growing life, but a quality of life that inheres in every experience of a person's interaction with his total environment. No education can neglect essential

religious education. Religion as the evaluation of all values is unavoidable in any education of value.

"Add to this the vast interdependence between men and nations today, and the urgent necessity of a comprehensive and unifying philosophy as a basis for living together creatively, instead of destructively, and you are compelled to notice that planetary problems produce the necessity for planetary values. Religious education which purports to know the way of God with man is the means by which the world can be saved from suicide. It knows the end and the way.

"Religious education, therefore, by the very nature of education for democracy is a requirement for public education. Sectarian interests and interpretations may be made on Sundays by churches, but religious values must undergird all seven days. Can religious education and public education be mutually understood by the leaders in each of these fields so that the acclaimed differences can be harmonized and the claimed irreconcilables be reconciled? This question is a constant challenge to educators, religious and public alike. Can religious education and public education be harmonized sufficiently to become at least cooperative? Your thought and action will give the answer.

STRATEGIC STUDENTS

"Where shall the individual take hold of this crucial problem? What should be the strategy of religious education? Where can the religious movements, organizations and institutions make themselves count in this changing scene? How can religious educators take the strategic action? If we really want religion to make a difference in personal life and the great movements among men, where should one take hold first? The answer is obvious—where great ideas—plans of action—and movements—begin and where the leaders in the various walks of life are being educated. If you want, for example, to aid the science of medicine on its long journey from witch-doctors and charlatans to scientific medicine and professional ethics, you would not visit the farmers or work with the plumbers; but you would go where the young doctors are being educated and trained!

"Who will be the leaders in strategic places in the immediate world of tomorrow? The answer is obvious—diplomats, business men, teachers, ministers, missionaries, politicians, lawyers, doc-

tors, journalists, writers and others. Where are these future leaders to be found today? Do they just appear on the scene from nowhere? No, they are in the colleges and universities of the world today. Only approximately six out of every one hundred of the youth of America attend college. But out of this small proportion comes *all* the leadership for the immediate tomorrow. Religious education can win on its own terms anywhere else in society but if it loses this strategic six per cent it will lose all. It is commendable and essential to raise the level of the education of the masses, but this is only a broad base for the indispensable structure—leadership. The leaders can fulfill the enlightened desires of those who surround them or they can negate, deny, and deceive them, depending on the character and quality of the leaders themselves.

“Religious education therefore must plot its course with insight. It must locate the strategic points for action and act. The religious education of the American college students is one of the most important tasks of education and religion.”

HERMAN N. BEIMFOHR, Director of Wesley Foundations and Clubs,
Southern California-Arizona Conference, The Methodist Church.

A PRAYER

“Our Heavenly Father, Shepherd of the journeying generations, amid so much that changes and decays, we praise Thy Holy Name, that Thou art the same yesterday, today and forever. The burden of our prayer is for our youth. We do not ask for sheltered or easy voyages for our sons and daughters; we pray for strength and fortitude, that they may face squarely every problem and danger and be given wisdom and determination to turn their ‘necessity to glorious gain.’ Deliver them from fear that paralyzes the will, and from doubt that breeds despair. May the joys of life not make them selfish, nor the sorrows of life make them bitter. May whatever disappointments that await them make them gentle and generous and sympathetic and strong. May victory make them grateful and humble. Below the wave-tossed surface of our wind-driven life, may the depths of loyalty and faith, generosity and unselfishness, in our homes and Churches and schools, be undisturbed, so that when this present hurricane is over, we shall have preserved intact the great treasures of life; through Jesus Christ our Lord.”

RICHARD C. RAINES.

The Requirements: Sixteenth Thursday

II. PUBLIC EDUCATION

Public education is one of the most important of all the instruments of social construction. This truth is eloquently interpreted in today's reading, which was prepared for this book by Professor Eduard C. Lindeman, of the New York School of Social Work:

FREEDOM, INTELLIGENCE, JUSTICE

"If 'freemen with votes in their hands are left without education' democracy is sure to wither and die. Freedom and intelligence, these are two basic foundations of a democratic society and the third is justice. Without any one of these three democracy cannot survive, no matter how much is added by way of wealth and prosperity or size and grandeur.

"Freedom without intelligent direction soon degenerates into willful egoism. Intelligence without justice makes cynics of the learned. And justice has little if any meaning save for men who are free. On these three pillars democracy stands. If these crumble, democracy falls into the dust.

"I am always made happy when I perceive that the people are disquieted about their schools. Education is the best of issues for a growing civilization. There will never be a time when good people will be satisfied with the kind of education existing at any given moment. Nor should they be. It is only when people are disinterested in their schools, when they believe there is something more important than education that one has need for concern over the welfare of the nation. No effective system of education is ever finished. It must change and grow with the changing circumstances.

"During the years ahead there will arise a new demand for learning such as no previous epoch of history has ever witnessed. In the democracies, education will become, so I believe, the primary interest, as, of course, it should be. And, nine-tenths of the new education will be public education. It will be, in other words, education suited to the requirements of the people and paid for by the people's labor. There will be a deep hunger among our young

men and women as they turn their gaze from the horrors of war; their minds and spirits will yearn for fresh communion with beauty and learning.

"We must not disappoint these spirit-hungry people. We must prepare now for an education which is alive with 'all the characteristics of the American mind, fresh, original, vigorous, enterprising; embarrassed by no artificial barriers, and looking to the final conquest over the last obstacles of human improvement.'

FREEDOM PLUS RESPONSIBILITY

"As we thus contemplate the future and begin to prepare for a truly democratic system of public education in America, let us then deal honestly with the age-old question of freedom. Is it not coming to be recognized generally among us that freedom can no longer be taught safely unless joined with responsibility? Each liberty won brings its immediate duty. We demand the right of free speech. Very well, then we must pay a price for this privilege. And, what is that price? The right to speak freely implies that the speaker will take care that what he says is true and is worth saying. To misuse the freedom of speech by spreading falsehoods means that others will be hurt and thus freedom is debased. Also, the right to speak freely means that he who claims this freedom will also insist that no one else is denied the same privilege. The schools and colleges of a democracy must, therefore, produce men and women who know these meanings of freedom.

"In the early days of the Republic it was the custom to speak of our public schools as *free* schools. This meant that education was to be provided to the children of the nation without charge, at the public expense. But there is another sense in which schools in a democracy should be free, namely free to explore and to affirm the truth. There can be no proper courage in a society where the teachers of the young are not brave. A nation without manly and valorous scholars is a nation already diseased.

"Aristotle thought that democracies might fall victim to one or more of the following defects: bureaucracy, corruption, and lack of interest on the part of the citizens in civic enterprise. These are inter-related causes; if the people do not participate in governing themselves, bureaucrats will assume authority; if the citi-

zens are not vigilant, corrupt politicians will rule. When any of these democratic 'sicknesses' arises it means that public opinion has somehow gone wrong. And beyond this, it means that public education has begun to fail in producing citizens who are devoted to the public interest.

WHERE SHALL POWER RESIDE?

"We are rapidly becoming a powerful nation, perhaps the most powerful nation of this age. Where shall this power reside? For what ends shall this vast power be used? These are moral questions which cannot any longer be evaded. 'We may become,' spoke Horace Mann long ago, 'just as much worse than any other nation that ever existed, as the founders of our institutions hoped we should be better.' Those of us who hold an abiding faith in democracy will respond at once. Power can be trusted in no hands save those of the people. Power corrupts individuals.

"But those of us who want the power vested in the people must accept the necessary implication which the people's power carries. If the people are to exercise the power, the people must be intelligent. Abraham Lincoln, whose faith in democracy was fervent and deep, believed that the people were on the side of justice. From no other source, so he believed, could one expect as much fairness and integrity. 'The ultimate justice of the people'—this was his memorable phrase. And now we know that the people can be tricked and fooled into hatred and injustice by false leaders. A new science has arisen to bedevil democratic peoples, the science of propaganda. With its dubious instruments, the people can be led to believe what is manifestly untrue; they can be induced to persecute those who, as innocent as themselves, belong to other races or other religions; propaganda can let loose among the people a new kind of madness, an insanity which runs counter to the entire conception of democratic tolerance. How may this new evil be conquered?

TRUTH IS THE BUSINESS OF EDUCATION

"Only one antidote is available: Education. We know this and now we must translate our knowledge into action. If democracies are to survive, they must undertake to make education their

predominant enterprise. Freedom and justice are derived from truth and truth is the business of education. In a democracy there should be no artificial barriers standing in the way of learning. Those boys and girls who are capable of profiting from education should receive its benefits regardless of whether their parents happen to be wealthy or poor. The arts and the sciences belong to the people.

"Democracy cannot be saved through force. The very spontaneity which democracy gives comes, not from freedom alone, but from the sense that intelligence has lost its chains. In a democratic society intelligence becomes a kind of freedom. 'Enlightenment, not coercion, is our resource' claimed Horace Mann and we can again affirm his wisdom. Public education for children, for youth and for adults furnishes the only guarantee that democracy can be sustained. Our forefathers knew this. In our hearts we know it as well. Our future happiness and security now depend upon our ability to translate this democratic faith into practice."

EDUARD C. LINDEMAN, Professor of Social Philosophy
at the New York School of Social Work, Columbia University.

A PRAYER

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Already in the mind of God
That city riseth fair,—
Lo, how its splendour challenges
The souls that greatly dare,
Yea, bid us seize the whole of life
And build its glory there.

WALTER RUSSELL BOWIE.

The Requirements: Sixteenth Friday

III. THE HOME

The importance of the home in tomorrow's world is interpreted for the readers of this volume by Mrs. Margueritte Harmon Bro, author of *When Children Ask*, and a new book, *Every Day a Prayer*, and the mother of four children!

"Homes at any time—ancient, modern, or ultra-tomorrow—depend upon the kind of persons who live in them. Joyous, creative persons who like living and more or less know what it's all about—they make happy, comfortable homes. Defeated, morose persons hang a pall, like soiled drawn curtains, over their walls and windows. One cantankerous individual in a group of otherwise well-adjusted personalities can mighty nigh ruin a home. But, on the other hand, one valiant spirit can redeem a whole household of mental misfits and spiritual dimwits. It's like that. The atmosphere of a home is contagious. In a home people depend upon one another closely. Also they depend upon things and their attitude toward things. Ponderables, such as beds and pianos and silverware, and imponderables, such as fear of the grocery bill and pride of a window box, are all mixed in together in a home. And yet, any one of the 'things'—including the house's foundation and plumbing—could be removed without spoiling the home. Which brings us back again to the fundamental fact that homes depend for their success or failure, for their quality and durability, upon persons.

"Homes are always under strain—strain from within and strain from without. It cannot be otherwise in a dynamic society. But sometimes the strain is greater than usual. This next half century is going to add to the strain on homes. Why?

UNDER GREATER STRAIN

"One basic reason is that young couples, now facing marriage, or marrying during the next decade, will lack the bond of common experience which so securely ties homes together. The men will have been to war. The women have not been to war. How can they talk a common language? They can't. Men know of danger and death, of cruelty beyond words. They have had to hold their finer sensibilities in check, to smother their own awareness, to still their own compassion. Many of them have operated under a sort of grim necessity but without the undergirding of

ethical sanction. It isn't merely that thousands of young men have had no stomach for what they did, but also—and harder—they had insufficient moral imperative. While they could figure no way to get out of fighting, they had no deep belief that war was really necessary or that it would right the wrongs against which they fought. These are stark truths upon which to build a new home.

"When these men return to their sweethearts and wives they are inarticulate. Their women are still thinking of permanents and gasoline and dry cleaners and rationed food and new magazines and knitting. Good and necessary elements of daily life, perhaps, but the men haven't had any daily life. Women still prefer light meat, or dark, and leave untouched on their plates the vegetable they did not fancy. But the men have looked on starvation. They have heard children crying dully through the night for want of ordinary hard bread. They have marched through desolated countrysides and charred cities. What shall they do for conversation around the hearth fires of a new home? Especially when the curious and faltering questions of their wives touch raw nerves and make them want to choke the questioner and run for some comforting oblivion. Only women with great imagination and tolerance and the patience of saints can expect to build happy homes in which normal children will feel care-free and cared-for.

MORE WOMEN WORKING

"The next half century will also see the home laboring under an added strain of women's earning wages. More women than formerly, that is, working for money out of necessity. Now so far as the well-being of the home is concerned, this necessity which economists prophesy will be partially compensated for by an increasing approval on the part of society. Half a century ago women who worked outside the home had to weather a certain amount of social disapprobation. If they worked out of necessity they were called brave souls but if they worked for the sheer joy of professional achievement, they were frowned on. Since World War One social disapproval has grown lighter as economic necessity has grow heavier. But even so, as many women have been inclined to feel sorry for themselves because they had no husband to support them, as have been glad to exercise their independence. An aura of social or biological failure has hung over the home with two-parent support.

"During the two decades immediately ahead, however, social onus will decrease but the actual problems of home management will be more acute. For instance, help in the home is likely to be more difficult to get at a wage which an average family can afford to pay. Also lack of parent supervision of young children will tend to decentralize child care, putting young children into nurseries and older children into an all-day school program. Unless parents are better trained in child psychology than they have been, this division of responsibility between the home and other institutions will undermine their authority and obscure their first-hand obligation.

"Related to the two-parent support of families is the probable economic strain of increasing costs and of high taxes over a long period of years. Economic strain always proves hazardous for home-life. Parents tend to blame each other for failure which is really not so much individual as social. Adolescent children and young people in their late teens blame both parents and society and become increasingly bewildered in finding themselves part of a social order which demands skilled workers but makes small provision for developing the necessary skills. Hence, being economic misfits, these young people are in turn less capable of establishing constructive homes. Current marriages would have borne a heavier brunt of this social failure to prepare skilled workers had not World War Two come along to offer occupation to unskilled men and open paid jobs for more women.

THE HOME EVEN MORE IMPORTANT

"But if homes must face more difficulties in the next half century, they will also be an even more necessary part of our social structure. No other institution is so well built to offer security in the midst of change. No other institution can provide sufficient affectional underpinning for growing children. For a child, the home offers more continuity than school or church. In the home he must live with his habits, good and bad, and work out his problems. For parents likewise home is the place of rest and recreation, both of which become increasingly important as social-economic life becomes more complex. Home is the place of growth for the entire family. It is the most reasonable context of experience in which emotional discipline may hope to match intellectual development.

"What will thoughtful people do to match the future's necessity

with a full measure of accomplishment? For one thing, they will scrutinize their problem. More may be done with open eyes than closed. They will turn to such experts as may be had for aid in the practical matters of keeping order, of working cooperatively, of living within their means. They will turn to a different kind of expert for help in becoming the sort of persons who stimulate other members of the household to their own fullest growth. Further, parents will probably have to spend more time alone taking stock, making plans, enriching their own spirits, becoming adult personalities. This is the religious demand made upon homes. The decades before us should be great times for fuller spiritual development.

"Kahlil Gibran might have been thinking of the years immediately before us when he brought his insight to bear upon the problem of being husband and wife through a time of stress.

'And stand together yet not too near together :
For the pillars of the temple stand apart,
And the oak and the cypress grow not in each other's shadow.'

Again he might have been writing of the home of tomorrow when he reminded parents of their intrinsic relationship to their children.

'You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesteryear.
You are the bows from which your children as living arrows
are sent forth.

The Archer sees the mark upon the path of the infinite, and
He bends you with His might that His arrows may go
swift and far.

Let your bending in the Archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the
bow that is stable.' "

MARGUERITTE HARMON BRO, Mount Carroll, Illinois.

PROCESSIONAL

Ten thousand forebears march within my blood;
Their life streams merge, and lift mine to its flood.
My heart, be swift and steadfast, bold and true;
Ten thousand hearts have put their faith in you.

ELINOR LENNEN, in *The Classmate*.

The Requirements: Sixteenth Saturday

112. THE COMMUNITY

"I am done with great things and big things, great organizations and big successes. And I am for those tiny, invisible, molecular moral forces which work from individual to individual, creeping in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, but which, if you give them time, will rend the hardest monuments of man's pride."

WILLIAM JAMES.

Dr. Arthur E. Morgan has directed many big engineering enterprises, including the Tennessee Valley Authority, but his heart is in small projects. Into his book, *The Small Community*, he has poured the passionate conviction that small towns and rural communities are the life blood of democracy and the good life. Today's reading was written by Dr. Morgan especially for this volume:

THE POSSIBILITIES OF THE COMMUNITY

"'What's this dull town to me?' Millions of American young men and women have said that to themselves during the past century, and then, fitting the action to the thought, have gone to the cities. Though they did not realize it, that course had in it the making, or unmaking, of national destiny. For our small communities have been the source both of our population and of our culture. Our cities do not maintain themselves by their own birth rates. If they were not recruited from farms and small communities here and abroad they would shortly wither. It is in the small communities, too, that such elemental habits as neighborliness, mutual confidence and respect, and mutual good will, are most at home. With deterioration and disintegration of our small communities, the environments in which these traits are best preserved are diluted, and the loss to society is very great.

"Our small communities are deteriorating. Probably nine tenths of all boys and girls who leave them to go to college never return, but are drawn to cities. Of those who go through high school, the tendency is the same, though not so extreme. All over

America small communities are being drained, both of their best stock and of their best cultural inheritance. Yet the leftovers must continue to supply population and basic culture for both city and country of the next generation. Here is an issue in our national life more important than some of those in the forefront of public attention.

VISION REQUIRED

"There are many reasons, economic, political and cultural, for this draining off of the sources of our national vitality. Handicaps to small communities must be faced and removed one by one. The difficulty which is root and source of all the others is that *the small community has had no vision of its own significance and possibilities*. The small community can be the most interesting, the most exciting, the most adventuresome, the most promising unit of American life. It can be the laboratory of the good society, in which to try out good human relationships without waiting on the ponderous machinery of legislatures and governments. With the intimate, first-hand acquaintance which the small community provides, men can base their relationships on good will and mutual confidence, rather than rely on legal or economic compulsion. There can be an increasing sharing of the common lot without serious danger of gross abuse of confidence or exploitation of friendliness.

"If there is a great vision of what the community may be, then young people growing up in it need not find it a barren field for their abilities. They need not fix their gaze on the cities where opportunity seems unlimited. That vision of what the community may be will run so far beyond present achievement, and in so many different directions, that the problem will be which to choose among the many possible interesting and productive fields of adventure.

"No single kind of excellence will make a good community. Economic security is not enough. An iron or copper mining town or a railroad center may have economic security through generations, and yet remain intellectually, spiritually, and culturally a dead town. On the other hand, many an American small town has relied almost solely on the presence of a college to make it a good place to live. In such a case, education at home being inex-

pensive and popular, nearly every competent person goes through college; then, finding no economic basis in the community, they go to the cities, until aspiration, cultural background, and native intelligence are thoroughly screened out, and the town becomes a dead place.

A CROSS-SECTION

"A community should aim to become a cross-section of a good society, in which every essential human need and craving can find satisfaction for most of its citizens. Its vision should include an adequate economic foundation for its life. To whatever degree is feasible and economical it should supply its own needs. In many respects centralization of industry has gone much further than social and economic satisfactions justify. With modern technology the small community as a rule can supply a large part of its needs by such means as local recreation centers, hospitals, bakeries, laundries, dairies, refrigeration plants, and many other services. Where the community has not an adequate economic base it is entirely feasible to develop local industries which will sell goods outside to balance the money spent outside for goods and services. Enough American small towns are doing this to demonstrate the feasibility of such a course. Similarly, attention in good proportion should be given to health, education, recreation, cultural interests, political administration, religious life, public information, and community welfare.

READY TO OPEN NEW PATHWAYS

"While the old-time community had many highly valuable traits, it commonly was provincial in outlook, and was self-centered and resistant to change. The new community should break from that old tradition. It should see itself, not as an isolated unit, but as an essential element of the endless interwoven fabric of community, region, nation, and of an interrelated world. The attitude of open-minded critical inquiry is one of the great needs of the small community. Many young people today have a sense of frustration as they compare their frail powers with the vast surging currents of world events. They sometimes fail to realize that:

“‘All thoughts that mold the age begin
Deep down within the primitive soul,’

and that only as intuitive reactions are refined, usually in the atmosphere of the intimate relations of small groups, can the spirit develop out of which great men and great events are born. If thousands of our young people, instead of turning to the cities and to routine functions in great industrial and social organizations, should get the vision of the great community as the seed-bed of human destiny, and should commit their lives to its realization, entering into the common life, and infecting it with the character and outlook they have achieved, we could look forward with great expectation to a new day.

“Karl Marx, in the central European atmosphere of ecclesiastical dogmatism, said, ‘Religion is the opium of the people.’ In any European cathedral one sees worshippers kneeling in semi-hypnotic trance, with eyes far off and with an expression of other-world ecstasy. The present-day parallel is the ardent revolutionist who gets emotional satisfaction in agonizing over the distant wrongs of Indian servitude or sharecropper poverty, while the genetic and cultural foundations of a good society disintegrate about him.

“The work of community building is slow, arduous, and sometimes dreadfully parsimonious of emotional satisfactions. To one who has lived in the self-hypnotic world of reform dreams of grandeur, the day-by-day and year-by-year work of creative living in a small community may seem painfully unrewarding. Yet it is there society is made. The great reformer cannot succeed except where the long hard work of community building has preceded, and has created a soil in which his seed can grow. But when the slow hard work has been done the Great Community has come into being.”

ARTHUR E. MORGAN, Yellow Springs, Ohio.

The Requirements: Seventeenth Sunday

113. POLITICAL ACTION

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse.
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

JAMES RUSSELL LOWELL

It is appropriate that the reading for today should be written by Norman Thomas. For more than twenty years he has been doing more than any other man to bring realism and public devotion and high courage into American politics.

"At no time in history has control of the state or the apparatus of government been so important to the daily lives of all of us, from the humblest to the most distinguished. In the totalitarian countries the state has been made God by the dominant party, and in his long history man has never invented a worse God to worship. Even in the countries which are not democratic, including the few which with some justice can call themselves democratic, the power of the state through a handful of leaders of the government is almost inconceivably great. It is the state which is the maker and wager of total war. Three or four leaders of great nations have it in their hands with very little check to set conditions of peace which will have a chance to endure, or to make a third world war inevitable.

"In economic affairs there is no country in the world, whatever its nominal economic theories, in which the state is not a

major factor in the whole economic process. 'Free enterprise' is a myth. It is an alias for a private capitalism which is still strong in this country but which can never recover its pristine power. The state also, in every country, is the final arbiter of the education of the young through schools, colleges, and through universal and compulsory military training and service.

"It is, therefore, a sober statement of fact that no liberty is secure, and no progress is possible, except to the degree that the state and its apparatus can be used as the powerful and efficient servant of men and not their master. That requires a new understanding and development of democracy. It presents a problem which cannot be by-passed by over-insistence on the importance of labor unions or consumers' cooperatives. Such organizations are vital and no political party can or should take their place. They cannot successfully usurp the functions of the state. If by some miracle the syndicalists' dream of a complete control of society through labor unions should take place, or Dr. Warbasse's vision of society as a huge consumers' cooperative could be fulfilled, you would still be dealing with the problems of the state in our modern society under another name. Those problems are inherent in the necessity we are under, despite all differences among us, to live together and work together. We cannot hope to get rid of the state but we can hope to make it genuinely democratic.

CIVIL LIBERTIES

"That means many things, including of course the careful preservation and increase of civil liberties. It means one thing in respect to which our American situation is truly alarming. And that is effective machinery for democratic political action. The major instrumentality which was developed in more or less democratic countries for the control of government was the political party, or rather of rivalry between political parties which more or less adequately represented differences of interest, opinion and principle between different classes or groups in the community. In the face of the extraordinary demands upon it, this system almost everywhere to a greater or less extent broke down in the period beginning with the crisis of the First World War. Yet by no means have political parties vanished from the scene in democratic countries, and no one yet has devised a plausible scheme for maintaining democracy without competing political parties. On the

whole, therefore, it seems necessary to try to improve our parties and to bring about a more logical political alignment if we are to preserve democracy.

"How illogical is our present political alignment in America I do not need to waste words to prove. Every newspaper gives illustrations of that fact. Men are Democrats or Republicans for reasons which have little to do with logic. The great number of independent voters who unquestionably hold the balance of power are rarely able to do anything but choose what they think are the less of the evils with which the old parties confront them. Minority parties, especially the Socialist Party, have played a great role in American life, but by indirection rather than directly. Changes in election laws, new rigor in interpreting them, and a growing unwillingness of people to vote for anybody or anything which they think cannot win immediately, make it enormously difficult for any minority party to win attention or even to get on the ballot in a great many states. One of the chief reasons for the failure of a socialist or labor party to grow in America, as in countries under parliamentary government, is to be found in our legal situation: Forty-eight sets of primary election laws combined with an over-powering importance of electing a President by an electoral process which is genuinely jeopardized if there are more than two strong parties.

"I have been very closely connected with American politics on a national scale since 1920. In all that period, the real differences between the two major parties were inconsiderable. There were greater differences inside each party. Only once, in 1936, was there even a sporting chance that there would develop a line of real and meaningful cleavage between the two parties. By 1940, however, not only was there no such cleavage but the emphasis on the personality of two leaders, Roosevelt and Willkie, reached such heights that in the thousands of miles I travelled during a hot political campaign I never once heard anyone discuss the differences between two *parties* but only between two *men*. On this subject the feeling—which followed class lines—was very strong and rather irrational.

"In spite of all this, by more or less indirect routes, a general public opinion makes itself felt, and powerfully organized pressure groups operating in a narrow field are very successful. One school of writers, represented by Walter Lippmann, tries to make a virtue of necessity and argues that our system is good precisely because

any significant change has to be worked out slowly through both parties. On the contrary, in the critical years that lie ahead the lack of a rational political alignment will add to the voters' feeling of futility, unduly and dangerously magnify the role of pressure groups, and invite the coming of an American fascism—of course under another name.

THIRD PARTY NEEDED

"Hence the extraordinary importance of the prompt formation of a mass third party, which can soon become a second party. To be effective such a party must represent the economic interest of the great masses of the people, of the workers and the farmers. It must be directly concerned with the production and distribution of abundance, and the preservation of peace. It must be democratic. That means that it must not be controlled even to the degree of the British Labor Party by bloc voting and arbitrary financing in the hands of a few powerful labor leaders.

"The most hopeful and suggestive model for us is the Canadian Cooperative Commonwealth Federation. Its program and method of organization are admirable, and its success in Canada very heartening. The Canadian situation is in some ways simpler than ours, but in spite of all our difficulties, common action by democratic groups—and that excludes the Communists—including minority parties, and progressive unionists and farmers, could create a party in America. That's what the Socialist Party wants. Until that party appears and to help it appear, the Socialist Party invites your membership and support. This whole field cries aloud for pioneers."

NORMAN THOMAS.

A PRAYER

Speed, speed the longed-for time
Foretold by raptured seers—
The prophecy sublime,
The hope of all the years—

Till rise at last, to span
Its firm foundations broad,
The commonwealth of man,
The city of our God.

FREDERICK L. HOSMER, 1905.

The Requirements: Seventeenth Monday

114. THE LABOR MOVEMENT

Labor shall live, and thought be free
 As men have dreamed of old,
 And every man his gift shall give,
 And no one shall withhold
 In the glad day that is to be
 That calls and calls to you and me. . . .

They live who hear, who offer all
 To bring the dream to pass;
 Who neither covet more, nor fear
 What price the present has,
 So that we build the world to be
 That calls and calls to you and me.

ROBERT WHITAKER, *Social Song and Other Verse*.
 Published by The Banner Press, Emory University, Atlanta.

For more than two decades James Myers, Industrial Secretary, of The Federal Council of the Churches of Christ in America, has been moving back and forth from church circles to labor groups, and thereby has earned the right to prepare today's reading:

"The status of labor is one of the most important measuring rods by which one may judge the degree of civilization existing at a given time, and the progress of humanity toward the ultimate goal of a good society. History has recorded an evolution in the status of labor from slavery through serfdom to its present greater freedom but still largely propertyless condition. Christianity, and Judaism before it, helped to change pagan indifference to mercy toward the sufferings of the poor, encouraged the development of education, and through emphasis on the infinite value of the individual, laid the basis for democracy.

"What will happen 'in the next fifty years' in the labor movement will depend partly on the degree to which religious forces proclaim the further implications of democracy as it must be applied to industrial, economic, inter-racial and international relations. We need a shift of emphasis in the church from charity or

paternalism toward the underprivileged, to inspiration and training of the common people for their growing power, and their eventual responsibilities in an ultimate cooperative commonwealth of men and nations. For nothing less than political, economic and world democracy can satisfy the gospel of the infinite worth of man, and his dignity and equality as a child of God.

"A corollary to this new emphasis in the teaching of the church will be exhortation to those who now enjoy economic privilege above the common lot, teaching all those who belong to privileged races or nations, that they should have in them the mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied Himself for the service of man. This is a hard saying, and many will turn back. Yet, with what joy and gratitude do we think of those rare people we know who have met this test.

A PRAYER OF PRAISE FOR MIRACLES OF GRACE

"We Praise Thee, O God, for those men and women of privileged class, or race, or nation who by Thy grace have risen above the imprisoning walls of self-interest, have escaped from the confining conventions of thought and spirit separating them from the wider family of Thy children, and have come forth into larger places as champions of justice for all mankind. Amen.

"'What will happen in the next fifty years' in the labor movement will depend also on what labor thinks of itself. Millions of workers have not yet seen the need or grasped the opportunity to organize. Millions who belong to unions see in them only instruments to obtain better wages and hours. Some are selfishly unconcerned over the welfare of the entire nation or of the world as a whole.

"Whether or not labor goes forward to wider achievements on behalf of the common people will probably depend upon the degree in which it adopts the 'three legged stool' of the labor movement in Great Britain, Sweden, and other countries. There labor feels that the destiny of the common people, wider democratic ownership of industry, assurance of full employment, and international peace can be achieved only through farmer-labor political party action, strong trade-union and farm organization, and a

wide development of consumer cooperation. It will depend above all on how clearly labor sees the need, and lends its support to a world government of the peoples, by the peoples and for the peoples of the earth, which can assure a just and lasting peace.

PRESENT SPIRITUAL FACTORS

"While the working class probably is the most natural carrier of social justice and the greatest potential force toward a decent social order, membership in the working class does not automatically make one an angel. While organized labor has moved ahead of the Church and other institutions as a practical force in most social reforms, not all unions, for instance, are themselves fair to Negroes or to Americans of Japanese ancestry or other minorities; too few have effective workers' education programs which must be the foundation of intelligent, progressive unionism and its leadership for tomorrow; a few are dishonestly led; many are still nationalistic, emphasizing high tariffs and other selfish attitudes. Moreover, many have not yet realized that the war system for settling international disputes is itself a major enemy of humanity, and that for it must be substituted the orderly procedure of world government, and a just and durable peace. There are indeed encouraging trends and definite movements in union circles toward these broader social goals. Yet thoughtful union leaders will agree that probably the deepest need of the American labor movement, if it is to fulfill its high calling, is essentially spiritual. It is the need of a still broader vision of life as a whole, with its spiritual as well as its economic values; it is the need of a still more passionate desire for the common welfare of all mankind.

"In many of these aspects and problems of the labor movement, there are ways in which all of us can help. As we hold labor up to the critical appraisal of ethical standards, let us remember that 'he only has the right to criticize who has the heart to help.'

A PRAYER FOR LABOR

"O God, Thou art Thyself the great Creator, the Master Workman. Hast Thou not also revealed Thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

"We sense Thy presence in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

"We praise Thee for those brave spirits who have led the way; who have dared to risk even their children's bread in organized endeavor to improve the lot of all; who for their unselfish devotion have been condemned as outcasts of society; endured prison; sacrificed their lives as martyrs to the cause.

"Help Thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

"Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from the sin of selfish nationalism. Give them a wider vision of world government with justice and liberty for all.

"Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the cooperative commonwealth those spiritual values which alone can make it endure.

"Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all. Amen."

JAMES MYERS, from *Prayers, Personal and Social*,
Commission on Worship, Federal Council of Churches.

The Requirements: Seventeenth Tuesday

115. THE COOPERATIVE MOVEMENT

"The world, which has shrunk to the dimensions of a neighborhood, needs a new unifying economic principle, a principle which will unite men of all occupations, all races, colors and creeds, in humanhood, *through their everyday business transactions.*"

With these penetrating words Merlin G. Miller, Educational Director of the Consumers Cooperative Association of North Kansas City, Missouri, begins this interpretation of the cooperative movement, written especially for this volume:

"The consumers cooperative movement is the economic organization of business on the principles of goodwill. It is an expression of the fundamental fact of human relations: 'I can benefit truly only as my brother benefits with me.'

"Business today puts the ultimate consumer under obligation to a multitude of his fellow men stretching in an invisible chain to the far corners of the earth. I cannot drink a cup of cocoa, view a movie, or give a silver offering without accepting the services of fellow-countrymen and 'foreigners,' railroad men and stevedores, skilled scientists and humble laborers on plantations and ranches, in mine and mill and forest, near and far.

"Yet business, as it is commonly practiced, does not impress me as a system of mutual service whereby every man contributes to every other's welfare. In most business transactions, I am more conscious of conflict than mutuality. I must choose between the claims of competing dealers. I see labor arrayed against capital, farmer 'producer' pitted against city 'consumer,' nation at war with nation—all in conflict over the economic relations which are the cords 'close-binding all mankind.'

"But the cooperative movement is a business system dedicated to service instead of profit and exploitation. Here are successful enterprises owned and controlled by their customers. These businesses have 'made' thousands, even millions of dollars, and yet invite the newest patron to share ownership on exactly the same terms as the lucky owners who 'got in on the ground floor.' They offer savings to all in proportion to their use of the business.

"The central problem of the twentieth century is to build a

business system which will accumulate capital for expanding enterprises to serve the public, without giving control of the destinies of society to a handful of ruthless, autocratic captains of industry and kings of finance. To the solution of this central problem the growing cooperative movement makes its ever-expanding contribution, preserving freedom of enterprise at the very time its increasing successes put shackles on monopoly power. And the foundation for these successes in the field of big business rests solidly on the day-by-day purchases of millions of common people organized in thousands of relatively small, self-governing community groups.

SMALL BEGINNINGS

"The beginnings of cooperation in any community are likely to seem small and insignificant. Like the kingdom of heaven itself, the cooperative starts as a grain of mustard seed. A little group of people decide to provide food for their families, or feed for their cattle and poultry, or fuel for their cars and farm machinery. They desire quality goods at reasonable cost. They organize a cooperative enterprise on a neighborhood basis, each contributing his share of the capital needed. They invite all in the community to use their business and share in the savings. Presently these scattered separate neighborhood food stores, feed stores and service stations pool some of their savings for the ownership of a wholesale organization to serve their needs. As the cooperative wholesale grows, it acquires factories which produce goods its members use. Thus canneries and refineries, oil wells and timber resources are owned by the consumers of the finished products.

"Finally, cooperative wholesales in different parts of the nation pool their resources. They set up international trade exchanging goods with the cooperators of other nations on the same principles of profits for none, savings for all. Thus what began as a little community business emerges as a world-girdling system of exchange, all of it without profit and under the democratic control of the elected representatives of the millions of ultimate users, owners of the local enterprises.

"Before the war interrupted international communication, the International Cooperative Alliance bound together a hundred million families in 39 nations. In the United States alone, consumer

cooperatives embrace 2,000,000 families and handle approximately \$2,000,000 worth of business daily. Yet cooperative enterprise in the United States is only a promise of what it may be. In our country cooperative development has been chiefly in the last quarter of a century, and co-ops do only about 1/50 of the total retail business. In Great Britain, with a century of development, cooperatives do 1/7 of all retail business. The co-ops of Finland have expanded in the past half century till they handle nearly 1/3 of the nation's retail business. A comparable expansion of cooperatives in America in the next half century will require untold effort and devotion coupled with the highest business sagacity.

A CHARACTER-BUILDING AGENCY

"Cooperation has unique inner resources for its task. Cooperative endeavor in itself is an important character building agency. By restoring to common people the opportunity to share in ownership and management of property, it develops the virtues of thrift, self-reliance and initiative. Overlooked in the literature of cooperation, but bulking large in the satisfactions derived by cooperators is what Dr. S. I. Hayakawa has called better individual psychological adjustment. He writes: 'Private business, so much a constant state of "warfare," leads naturally to neurosis, since competition (both in the business and in the psychiatric sense) governs one's whole life. One of the standard techniques of therapy is the introduction of group and cooperative endeavor in the treatment of the mentally ill. . . . It appears to me that the consumer cooperator (both employe and member), insofar as he is engaged in co-op activities, is under the constant *healing* influence of the best kind of socialized endeavor, and relieved of the necessity of the genuinely hostile aggressions (against both customers and competitors) customary in "private" business. . . . It seems to me that most of my co-op friends and acquaintances . . . have much of the kind of inward peace which is the goal of all psychiatry.'

"Laying the groundwork for a co-op in a community where there is none is one of the unsung and selfless tasks awaiting those who seek to be worthy of the Kingdom of God on earth. Every successful cooperative will have a mass of members who understand but dimly, if at all, its spiritual foundations. To the major-

ity of members, better quality and savings are the only and sufficient reasons for loyal patronage. But for one who has espoused the high religion of Jesus, consumers cooperation brings to the level of consciousness and of active volition the fundamental religio-economic fact of the modern world, that we *are*, not merely ought to be, functionally members one of another.

"Cooperation puts us in harmony with the laws of the universe—the laws of cohesion and attraction which make all physical and material existence possible. The cooperative movement provides multiplied opportunities for the interplay of personalities which is the basic substance of society. It brings the second great commandment, 'Thou shalt love thy neighbor as thyself,' down from the clouds to its proper place, the fundamental law of economics."

MERLIN G. MILLER.

WALTER RAUSCHENBUSCH TESTIFIES

"Cooperative organizations are a remarkable demonstration of the society-making power of love. Judged from a financial point of view they have no chance of survival. Those who organize them usually have little capital, little experience, little business ability. The cooperatives are matched against the best survivors of capitalistic competition, and their entrance into the field often causes a united effort of all their competitors to keep them down, while they themselves are forbidden by their principles to undersell the others. Yet with proper management they have slowly built up an international success that commands the increasing admiration of social students. Their strength is in love. They succeed best among the lower classes who always have to practice interdependence. They utilize strong neighborly feeling, the goodwill of old acquaintanceship and kinship, or the new loyalty of socialist convictions, and the hatred of exploitation. They do not succeed among classes where every man is for himself, intent on advancing personally and quite willing to leave others behind. The next fifty years will see a long contest for survival and dominion between the capitalistic and the cooperative type of organization. The former is strong through selfishness and possession; the latter through the resources of love."

WALTER RAUSCHENBUSCH, *Dare We Be Christians?*
Published by The Macmillan Company, New York.

The Requirements: Seventeenth Wednesday

116. BUSINESS AS A RELIGIOUS PROFESSION

The flames of God are in the streets,
The altars of truth have been set up in the market-places,
And the sons of men have become the children of God,
And have brought their sacrifices, honest hearts and
reverent spirits, to the altars.

The altars of truth have been set up in the market-places,
And the sons of men have become the children of God.
They stand with open faces in the streets, before the altars
of truth:
Their faces uncovered, for they are not ashamed of what
they have done to the other children of God.

The flames of God are in the streets,
The altars of truth have been set up in the market-places.

THOMAS CURTIS CLARK, in *The Christian Century*.

BUSINESS AS A RELIGIOUS PROFESSION

It is appropriate that today's reading was prepared by Roy L. Smith, long known as a "layman's preacher" and now Editor of *The Christian Advocate*.

"All too long it has been assumed that those who preached the gospel were in a *sacred* calling, but that those who practised the preaching were in a *secular* pursuit. The Kingdom of Christ will never be established on earth, as the Master prayed it might, until all men think of their life work as their *calling*, and invest it with a holy sanctity.

"Confusion in the matter has arisen as a result of the fact that we have never drawn a clear line of distinction between the business of making a living, and the more significant responsibility for making a life. The Christian basis upon which the matter must be estimated is simple. *We are in the business of making a living in order that we may make a life!*

"This means, of course, that anything about the business of making a living which despoils us as lovers of life, is poor business. In such a case we defeat ourselves. This was the mistake the

rich young ruler made: he could not take time from his living for his life.

"The sanctity of any calling depends upon the spirit of reverence with which we approach it. The minister who thinks of his calling as 'a job,' finds it 'work,' but the man of God who thinks of his ministry as an enterprise in which he shares with God finds in it the abundant life. The business man who finds in his work no 'mission' soon speaks of 'the daily grind,' and seizes the first opportunity to escape. But there is no escape for any man who cannot feel a sense of mission. He will always be a drudge or a 'cog in the wheel.'

"Maybe you don't think the building profession is a calling," said a builder to his pastor one day. 'But every evening my wife and I sit down and draw plans together. She tells me how to build the houses so that the housework will be easier on the women. She says that there have been a lot of divorces granted to women who were just worn out. So we build houses to save homes, and every time we drive down the street and see a house we built, with a happy family in it, we get a thrill out of it because we think maybe we have helped them to happiness by planning their house well. Yes, sir, building houses out of which you can make happy homes is the best business God ever let a man do.'

"Every time I see an arm full of groceries going home in nice clean paper packages,' said a paper manufacturer, 'I thank God that he got me into the paper business. I've come to think it's a calling. Think of all the little children that will sleep well tonight because their food got home clean. Think how much better their mothers are sleeping. Think of how much easier it is to raise a family that is not sick. I guess I'm a paper-missionary. God laid this business on my heart and it's a great adventure.'

"I try to size up my customer, and then pick out the clothes that will best express his personality, and make him effective,' said a clothing salesman. 'I know one man who was so perked up with what I sold him that he went out and tackled a job that had him whipped, and I have always felt that his success was partly mine.'

"And who is he who dares to say that these three men were wrong? And who can say that their callings were secular, when they approached them as opportunities for expressing their devotion to the cause of the Kingdom of Christ?

"You will never succeed in this business unless you have a

sense of mission,' said a veteran editor to a youngster who was applying for a job as a cub reporter. 'I have watched this game for a long time. The men who survive and go to the top are, in every case, the men who persist in dreaming—not dreaming of better pay and more honor, but of greater service and a larger contribution made to the cause of the community.'

"Every man's life is his life-work. Far more significant than the artist's picture, is the artist's personal happiness, his faith in himself, his respect for his profession, and his appreciation of the opportunity his profession affords. The man who builds a great business and grows small and mean in the process has failed, because he has failed in life.

"Man cannot live without bread, though he cannot live on bread alone. Just for this reason there is very great need for that multitude of honest and sincere workers, managers, and scientists who have combined their efforts and given us good bread. And the need that these all shall be honest men is imperative; without such we would all live in constant danger. But if the man who mills the flour and the man who bakes it, gets fun out of life he must get it out of his daily work, and this means that he must see past the flour bins to the folk who will eat the bread. And he must see in them the children of God for whose happiness he is responsible, and for whose chance in life he is under a sacred obligation. Let him see these holy things and he will find his work is a partnership with the divine.

" 'I should think your work would be a dog's life,' said the passer-by to the traffic officer in the midst of the crowds at one of Chicago's busiest intersections. 'It would be, for a dog,' replied the policeman, 'But I'm not a dog. I'm a life-saver. I've saved three lives today. How many have you saved?'

" 'We've kept every one of our men busy,' exclaimed a business executive, 'there hasn't been one that we've had to lay off. There are sixty-four homes where they are eating tonight because of me, and my management. There will be almost one hundred and twenty kiddies in school tomorrow morning, with good shoes on their feet, and there will be sixty-four mothers that won't have to hustle out and hunt jobs next Monday morning. All because I've kept this factory going through a bad time. Maybe you think you're the only preacher in this town. I'm the doctor of sales in this plant, and we are keeping this business out of the hospital.'

Was it any wonder that he was radiantly happy? And was it any wonder that labor troubles were almost eliminated in that factory? That manager saw something bigger and better in his business than the balance sheet.

"'No, I've never been able to live on my income,' said the owner of the chain of stores. 'I've always had to have something more than my income, or I would have starved to death. I've had to have the confidence of my workers, the love of my family, the goodwill of my competitors, the approval of my own conscience, and the feeling that I was doing an important work in the world. I don't believe any man can live on his income, if that's all he gets out of life.'

"'With all thy getting, get understanding.'"

ROY L. SMITH.

A PRAYER

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the City of our God.

FRANK MASON NORTH, 1903.

Pioneering: Seventeenth Thursday

117. THE INTERNATIONAL MISSIONARY COUNCIL

Appropriate it is that this section should be written for the readers of this volume by Bishop James C. Baker, who has served the missionary movement in the Far East and who is now Chairman of the International Missionary Council:

"When R. H. Hutton, famous editor of the London 'Spectator,' was asked to name his hobby he replied, 'The study of the missionary enterprise.' He realized that the World Mission was one of the major features of our modern time,—remarkable for its bold sweep of vision, its world wide character, its amazing vitality, its social and spiritual power. One cannot understand the history of the race, especially in the 19th and 20th centuries, apart from the missionary work of the Church of Christ. Missions are the greatest adventure of the human spirit.

"The historical record is clear. The missionary has brought the cleansing, redeeming gospel to millions of persons. He has likewise been the educator, the physician or nurse, the public health worker, the agricultural specialist, the trainer of native leaders, the prophet of a New Order.

"In a real sense the missionary cause has been a stupendous sociological movement, as well as the most vital religious undertaking among men. It has made the life of millions of men, women and children better, freer, happier. Likewise it has been a potent factor making for the reorganization of society for the benefit of the general welfare of all people.

"Mr. Willkie, speaking after his world journey, to the Presbyterian General Assembly, paid his tribute to the value of foreign missions because he saw it as the great generator of goodwill, which is the cement binding nations together. 'Only if the cement holds, only if goodwill continues to bind, can we hope in the future to build strongly enough to support freedom—and well being—and human faith.'

"Persons have been, and are, at the center of this greatest of human causes. Thousands of young men and young women have gone out from the colleges and universities of the world. Our own country has had its large share in this, 'the most notable outpouring of life in the service of alien peoples which the world has ever known.' Youth have been the great pioneers in this work and year

after year it has depended for its continuance upon the oncoming tides of young life. The quality and equipment of the missionary have been high. Yale's great historian, Latourette, out of extensive knowledge says: 'On the average . . . missionaries have been, in education and native ability, superior to the general run of their colleagues in similar professions at home—ministers, teachers, physicians, nurses—and in moral character and devotion have ranked as high and perhaps higher than any other equally large group of men and women in the race's history. . . . When thinking of them, the line in the Te Deum often comes to mind: "The glorious company of the Apostles praise Thee."'

THE INTERNATIONAL MISSIONARY COUNCIL

"We may properly pause for a brief word on the institutional solidifying of the World Mission through churches, educational institutions, hospitals, etc., on the field, and the Board organization in the sending lands. There has been a steady movement toward cooperation and unity both overseas and at home. The most significant agency toward this desirable end is the International Missionary Council which is 'the lengthened shadow' of John R. Mott—the world's greatest missionary statesman. It is composed of twenty-eight National Christian Councils and reaches into every part of the world. It brings together almost every race in a world fellowship more nearly representative of all Protestantism than any other organization which the world has yet seen. There are wide variations in creed and polity among its constituent bodies but it has made possible a multitude of cooperative undertakings.

"The International Missionary Council has held great world conferences such as those at Jerusalem and Madras. In them the Younger and the Older churchmen have met on an equal basis in the fellowship of worship, study, and practical planning. Some of the greatest and most creative leaders of the Council have come out of the Younger Churches. The influence of the Council has been truly remarkable, both in this country and around the world. It is a thrilling story, were there time to tell it.

WHAT OF THE FUTURE?

"What of the future of the Mission Cause? Let me give the answer which was the important conclusion of The Laymen's In-

quiry: 'To ask whether Missions in essence should any longer go on is like asking whether goodwill shall continue or cease to express itself.' It is, as Mr. Willkie said to the Presbyterian Assembly, 'vital to the future hopes, not alone of other nations, but of our own United States.' This is the Cause upon which the future of civilization depends, in our own and every other land.

"Will Missions go on, as heretofore, with the pattern unchanged? The answer is that the pattern has been changing all the time. No enterprise has been subject to keener survey and criticism both from within and without. Those responsible for carrying on have been eager for the sharpest and most severe study of what has been done, and of what remains to be done. Here is one convincing evidence of the good health of the cause of missions.

"The result has been the re-orientation of policy and practice—a re-orientation which is a continuing process. The leaders of the Younger Churches have been and are at the very center of all this restudy. They have a realistic picture of the stupendous task which the Church faces across the world. There is absolutely no question about their eager desire for the continuing help of the Older Churches. However, they and we rejoice that we have passed forever from the paternal stage of missions to the fraternal. The new relationship is 'the colleagueship of allies.' This new relationship will determine our recruiting and training at home, and our comradeship in the tasks overseas. It will likewise determine the character and programming of the work. The day of national leadership in each country has fully dawned.

THE CHALLENGE

"The challenge for strong, consecrated young men and women, with personalities integrated and educated, is as great in this new era of missions as it was in the old. Still the flame of consecrated lives must burn and heroic souls must adventure if Christ is to reign and His Kingdom is to come. The control by nationals is what the younger generation will welcome for such control makes for self-respect, human dignity, and creative participation on the part of all concerned.

"The time has come for another great Christian forward movement. The tide is rising. The need of the world is written in letters of fire. Humanity is at the end of its own resources but

the Divine resources are unlimited. In the light of world conflagration we see as never before the universal meanings, power, and validity of the Gospel of Jesus Christ.

The restless millions wait
The light whose dawning
Maketh all things new.

The Church Universal spans the world carrying 'within its life and message the seeds out of which a universal society can grow.

"Christ centered and Christ filled persons, with keen intelligence, with sympathetic imagination, with deep sense of obligation for fellow-men of all nations, with sacrificial and disciplined purpose, can lead the world out of its sickness into health, and out of its lostness into salvation. It was General Wavell who said: 'Think what a world we could make if we put into our peace endeavors the same self-sacrifice, the same energy, and the same cooperation we use in the wastefulness of war.' And forever the searching word to each one of us is:

'Have we done all we can
Have I, have you?'"

JAMES C. BAKER.

A PRAYER

O Thou, who art the Silent Watcher of our days,
Whose light beyond the summit hills
Can stay the gathering darkness,
We turn to Thee that we may lift
Our eyes beyond the night
As dauntless men expectantly await the morning.

From vain despairing keep us free
And save us from complacency.
Give us the valiant faith to see
Beneath the winter's blast and desolation,
In gentle might of hidden growth,
The portent of Thy Silent Working.

BERNARD EUGENE MELAND, in *The Christian Century*.

Pioneering: Seventeenth Friday

118. THE FEDERAL AND WORLD COUNCILS

"Few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they be not days of endless hope, too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world if there is to be any world at all. These days of universal death must be days of universal rebirth, if the ruin is not to be total and final!"

THOMAS CARLYLE, in 1850.

Today's reading was prepared by the Reverend Paul G. Macy, one of the American secretaries of the World Council of Churches:

"A coincidence of history, so strange that it seems to have more than just happened, occurred on the twelfth of May in 1938. In Geneva, Switzerland, the Assembly of the League of Nations met to debate the fate of Ethiopia. The newspapers of the world carried that story. Even those who had held high hopes that the League of Nations might be the agency which should 'hold the world together'—even the most ardent supporters lost hope when the Assembly washed its hands of all responsibility for Haile Selassie's pathetic kingdom. It was a 'counsel of *despair*' that ruled the day, there in Geneva.

"It was quite otherwise in Utrecht, Holland. There a 'counsel of hope' prevailed. The eighty Christian leaders, representing one hundred and thirty branches of the Christian Church, who met on that same day in May, were quite unnoticed by the newspaper headlines. Yet, in the providence of God, what they did in Utrecht was far more important than what happened at Geneva because they met to define a Constitution for a World Council of Churches, a Council which might achieve what diplomats, backed by armies and navies, had never accomplished—the unity of the family of nations in a peaceful and friendly world.

"The day of miracles is not past! A century ago it was not possible to hold meetings of the American Bible Society at which prayer would be offered lest it offend the members holding different theological positions! At Utrecht every conceivable Christian

position was represented—of creed, ecclesiastical orders, worship, ceremonies. Yet Quaker and Eastern Orthodox, Old Catholic and Evangelical, high church and low church, led by the Spirit of God agreed—without a single dissenting voice—on a plan of cooperation. They knew that the world was suffering in a crisis that was basically not political and economic but moral and religious; that the only way to achieve the unity which the world so sorely needed was by a change in the spirit of man. That was a task so vast that the forces of religion must needs be unified in themselves before they could attempt to unify society as a whole. Before the magnitude of such a task the differences melted away and the things held in common—*faith* in a God who cares, *hope* that the Kingdoms of the World would yet become the Kingdom of our Lord and of His Christ, and a *love* which never faileth—these prevailed.

ACROSS FRONTIERS OF WAR

“Hardly had the plan for the World Council of Churches been submitted to the churches of the world when there came the holocaust of World War II. Far from checking the progress of the movement it but emphasized in manifold ways the desperate need of it. In spite of all the handicaps, within five years after its inception eighty-two church bodies, representative of every communion except the Roman, in twenty-eight countries, had voted to join the World Council. Though the Council still was ‘in the process of formation’ because the first World Assembly could not be held, it plunged into emergency services with consecrated imagination and unrelenting toil. The central office at Geneva, Switzerland—backed by the branch offices in London, Stockholm, Toronto and New York—was too late in the field to ‘hold the world together’ but it could ‘hold Christians together’ across the lines of battle, and that it proceeded to do.

“‘The time would fail’ to tell of the labors of Visser ‘t Hooft (Dutch), Schoenfeld (German), Ehrenstrom (Swedish), Keller (Swiss), von Weymarn (Esthonian refugee), Freudenberg (exiled German diplomat) and others of the heroic staff at Geneva. In ways that are almost unbelievable they maintained the lines of Christian communication which had been established. Incredible appear the missionary journeys, the comings and goings of these

modern apostles across war frontiers. They took a large share in the ministry—in the name of ONE CHURCH—to the victims of war, prisoners, interned aliens and refugees. They helped to coordinate the work of other ministering agencies. Their epistles, and the ones received by them, read like pages from the New Testament. Their information service, gathering and distributing reliable news of the churches around the world, brought encouragement to the hard pressed and stirred the complacent to action as they saw the faith of their fathers exemplified 'in spite of dungeon, fire and sword.'

POST-WAR SERVICE

"As this is written the World Council staff has undertaken the task of planning for the tremendous post-war service which must be rendered in the rehabilitation of Christian institutions on the Continent of Europe, when all churches which *can* help must come to the aid of all churches which *need* help without reference to their differences of faith and order. This particular side of the World Council's work has its first martyr in the person of Theodore Hume, gifted young clergyman of the United States, who was on his way to the headquarters in Sweden—to prepare himself even before it was possible to go to Geneva—when the passenger plane on which he was travelling was shot down by the Nazis. 'He being dead yet speaketh' for the names of volunteers immediately began to come in, volunteers who believe that the World Council of Churches is 'come to the kingdom for such a time as this.'

"Behind the thrilling things which have happened in the formation and development of the World Council lies a less spectacular but no less thrilling story of pioneers who gave themselves unstintingly to the task of bringing Christendom together. Immediately back of the gathering in Utrecht in 1938 were the two epoch-making conferences which were held in Great Britain in the summer of 1939—that of the Universal Christian Council for Life and Work at Oxford and the World Conference on Faith and Order at Edinburgh. When those two councils, each emphasizing a different aspect of the movement toward Christian unity, voted almost unanimously to merge their movements into one Council, something very new and very significant happened: the *movements toward unity* began themselves to *unite*!

THE FEDERAL COUNCIL

"Justice would not be done, in even a brief record of the World Council's inception, were mention omitted of the part played by the Federal Council of the Churches of Christ in America. The Federal Council is the official agency through which twenty-five national denominations, comprising 140,000 local congregations, with a total membership of more than 25,000,000 join in common tasks. The Churches themselves have created the Council—it is not a free-lance organization nor an independent association of individuals. It has a carefully drawn constitution, ratified by the highest authority of the cooperating denominations. During the thirty years in which the national denominations have been drawing together, a similar process has been at work in local communities, and the furthering of this development is one of the most important responsibilities of the Federal Council. There are now 200 city and county Councils of Churches, created by the Christian groups of their own communities as their instruments of cooperative service. Ninety of these Councils have developed to the point of having executive staffs and budgets of varying sizes. In 27 states of the Union there are statewide Councils of Churches providing lead-Christian program throughout their areas.

"A generation of experience in cooperative Christianity, gained from experience in the Federal Council, made it inevitable that delegates from the United States should make significant contributions to the formation of the new Council. In the calling and holding of the great ecumenical conferences, especially at Stockholm in 1925 and Oxford 1937, the Federal Council had borne a major share of responsibility. Then, when the framework of the World Council was determined at Utrecht, the same 'federal principle' that had served American Christianity so well for thirty years was adopted for the international body.

"While the Federal Council of Churches is not organically a member of the World Council—because membership is by religious denominations in themselves—it promotes, supports, and strengthens the World Council at every turn. Especially in the magnificent way in which the Federal Council has led the churches of America in the war emergency and sought to lay the bases for a just and enduring peace has it complemented the work of the World Council."

PAUL G. MACY.

Pioneering: Seventeenth Saturday**119. THE YOUNG MEN'S CHRISTIAN ASSOCIATION**

Give thanks, O heart, for the high souls
 That point us to the deathless goals—
 For all the courage of their cry
 That echoes down from sky to sky . . .

Lincoln, Mazzini, Lamennais,
 Doing the deed that others pray;
 Cromwell, St. Francis, and the rest,
 Bearing the God-fire in the breast—
 These are the sons of sacred flame,
 Their brows marked with the sacred name—
 Their company of souls supreme,
 The conscripts of the mighty Dream. . . .

Give thanks for heroes who have stirred
 Earth with the wonder of a word.
 But all thanksgiving for the breed
 Who have bent destiny with deed—
 Souls of the high, heroic birth,
 Souls sent to poise the shaken Earth,
 And then called back to God again
 To make Heaven possible for men.

EDWIN MARKHAM.

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Mr. Eugene E. Barnett, who prepared today's reading, is now General Secretary of the National Council of the Young Men's Christian Associations, after many years of service in China:

"Little did George Williams and his eleven companions think, when they came together in his bedroom in a London drapery shop on the evening of June 6, 1844, and formed the first Young Men's Christian Association, that they were launching a world movement. It was not a self-centered group, for its twelve youthful members met to organize a society for 'the improvement of the spiritual condition of young men engaged in the drapery and other trades' of all London. It soon became evident that these humble yet earnest young men had hit upon an idea whose time had come.

"The movement quickly took root in other business houses of London and in other cities of England. Seven years later, in 1851, Americans and Canadians returning from the Crystal Palace Exposition in London brought home with them this idea of an association of young men united in a common Christian faith and purpose. Thereafter the Y.M.C.A. was part and parcel of the advancing frontier of the North American continent and of the rise of its great cities.

"The U.S. Census report of 1890 for the first time showed the disappearance of the American frontier. One year earlier the North American Associations in convention assembled had officially recognized two new kinds of frontier and had taken steps to occupy them both. One of these new pioneering fronts was a needy and neglected minority within our own population—our Negro youth. The other frontier lay across the world, where in nation after nation appeals began to arise for that ministry to their youth in which the Y.M.C.A., especially in America, had blazed trails. Specialized work for Negro youth and the World Service program were thus initiated in 1889—forecasting other frontiers which have since emerged and demands which still continue to be made upon the pioneering spirit of the Y.M.C.A.

WORLDWIDE FELLOWSHIP

"The Y.M.C.A. enters its second century in 1944 as 'a worldwide fellowship of men and boys united for the purpose of developing Christian personality and building a Christian society.' This fellowship is now found in sixty-six countries. It embraces men of many religious and cultural backgrounds—Protestant, Catholic and Orthodox, Confucian, Buddhist, Hindu and Moslem. Its field lies among men, young men, and boys, with youth as its central responsibility. As an expression of lay religion, its roots must be sought in the New Testament and in succeeding periods of history when religion has become the active concern not alone of priest, theologian, and 'saint,' but of laymen as well.

"The Y.M.C.A. started as a religious fellowship with a vigorous program of personal evangelism. Its conception of evangelism grew with the passing years until it came to include all that makes for the redemption and enrichment of life for the individual, and the creation of a society favorable to such individual growth. As it completes its first hundred years the Y.M.C.A. stands out as a

shining example of manifold service by laymen and by youth themselves to youth. As it enters its second century there are indications of a more prophetic emphasis in its ministry to the rising generation.

"In the midst of total warfare the Y.M.C.A. has sought to keep its normal program strong and effective as a means of helping young people play their part as Christians in the present struggle for freedom, justice, and order. It has challenged its members to join with other Christian organizations in demonstrating at home a more honest and thoroughgoing practice of that democracy which we are defending against totalitarian assaults. It has endeavored to find its part, in cooperation with other church agencies—Protestant, Catholic, and Jewish—and with educational and governmental agencies in seeking the bases of a just and durable world order.

IN THE YEARS AHEAD

"In the face of vast unmet needs, some of them new and many of them all too old, the Y.M.C.A. looks forward, not backward. The findings of the American Youth Commission which showed that youth between eighteen and twenty-five years of age constitute the group least adequately provided for in the organized community life of America, still stand on the unfinished agenda of the Y.M.C.A.—and that of course of other agencies. The adjustment of 10,000,000 young men in America alone from civilian to military life, and presently their readjustment to civilian life, creates for an organization like the Y.M.C.A. an obligation of overwhelming proportions and significance. The small towns and rural communities present needs which neither the Y.M.C.A. nor other agencies have begun to overtake. In organized labor there are increasing numbers of young men to whose needs and aspirations the Y.M.C.A. must address itself. Its specialized service of more than fifty years with Negro youth has prepared the Association under God to make a significant contribution now to a group of men in peculiar need and to the nation in one of its areas of greatest strain and peril. There are other minorities in America which the Y.M.C.A. is called upon to take more seriously in its planning: 5,000,000 Mexicans and other Latin Americans, for example, whom sometimes we find it easier to regard as 'Good

Neighbors' when they live south rather than north of the Rio Grande, and 1,000,000 Orientals and Red Indians living in almost complete isolation from the friendly and helpful intercourse with the rest of the community which should be theirs in America.

"Moreover in what global war has shown conclusively to be a small and rapidly shrinking, an interdependent and indivisible world, the Y.M.C.A. holds in its international character and relationships opportunities and obligations of untold magnitude and significance. The tasks ahead of relief, rehabilitation, reconstruction, and reconciliation stagger the imagination. Governments henceforth must assume responsibilities never before undertaken by them. Political and economic arrangements, however, will not avail unless they are firmly established upon a moral order and recognition of the spiritual unity of mankind. In this fact lies the creative role which organized religion must accept. In sixty-six countries today there are those for whom the Brotherhood of Man based on the Fatherhood of God has been translated into concrete and living reality by their membership in the Young Men's Christian Association. In this reality it is possible to see the promise and the possibilities of continued pioneering during the next half century, for which the century now coming to an end has been God's providential period of preparation.

"Proud of its material preparation and confident of its spiritual resources, the Young Men's Christian Association calls into this enterprise those in all lands who believe:

"That more is wrong with the world than material dislocation;

"That more is required for the world than external ministrings;

"That mankind's hope for the world can be fulfilled;

"That such fulfillment must proceed, not from the top down or the outside in, but from the hearts of men whose forthright faith in God compels them to engage in the business—the social and racial, the political and economic, the international business—of making a world that is more in the likeness of God as that likeness is revealed in the person and plans of Christ."

EUGENE E. BARNETT.

Pioneering: Eighteenth Sunday

120. THE SOCIETY OF FRIENDS

"The early Quakers were founding no sect; they were reforming Christendom that had slumped into externals and had lost its sense of the immediate presence and the creative, triumphant power of the living God within us all. They had a message for all, for they had discovered that 'The Lord Himself had come to lead His people.'

"And in that same way the Quaker discovery, not of a doctrine, not of a belief, but of a Life, a life filled with God, a life listening, obedient, triumphant, holy—in that same way the Quaker discovery was only a re-discovery, a re-discovery of the life and power and fellowship and joy and radiance which moved in the early Church. Its re-discovery today is desperately needed, for the fellowship of believers has grown dim, and only a few clear voices ring out in the twilight. You and I *can* be the instruments of the opening of God's life. But it is heroic work, not work for the milder Quaker. The fires of God burn bright. In their light we are judged or consumed, in their light the world is condemned. In their light we may discover what so many have really lost, namely, God Himself. And what is a greater discovery?"

THOMAS R. KELLY, in *The Friend*.

A NEW STAGE OF SEEKING

"It is exactly 300 years since George Fox went out from home as a seeker, and this anniversary is a good time for us to inaugurate a new stage of *seeking*. We ought to discover that we have a *rendezvous*, not with death or destiny, but with the eternal living spirit. We cannot continue to do our work in the world without a spiritual regeneration ourselves and a recovery of inward power. As William James wrote, 'We and God have business with each other' . . .

"The Quaker mission, then, is not merely to feed the hungry, clothe the naked and build shelters for the homeless. We must take a manly part in the main business of this epoch, the restoration of faith and vision and the re-building of the spiritual structure which can *house* the immortal souls of men. Far more important

than schemes for Church Unity on some common, constructed basis of doctrine and order is the renaissance of a cementing faith in the leadership and spiritual power of the living Christ as the Head and Font of a new humanity."

RUFUS JONES.

LOST WITHOUT COMMUNITY

"Several years ago when the Florida authorities asked the man who tried to assassinate President Roosevelt whether he belonged to a church, he replied, 'No, no, I belong to nothing. I belong only to myself, and I suffer.'

"These pitiful words express the pain in the hearts of a vast number of modern men and women: they belong only to themselves, and they suffer. Often enough they are nominal members of a church, a family, or some other organization; yet they have never experienced genuine participation in a religious community which, by dispossessing them of themselves, could free them to belong to life.

"Where can seeking men and women find a community in which meditation, worship, religious education of children, common undertakings and adventurous experiments, common festivals, and spiritual therapy are all going on, not as a part of an expensive professional program, but as part of the informal natural life of a close religious fellowship? . . .

"The early Christian community knew vividly what it was 'to be all with one accord in one place,' to experience the visitation of the Spirit together, to be branches of a common vine, members of a common body, to partake of common meals together, to look forward to dwelling together in a Father's house of many mansions. To respond to the good news meant to join God's family here and now in some little local Christian fellowship that touched every side of their lives. . . .

CALLED FOR THIS PURPOSE

"Now by its unique genius the Society of Friends is designed to be exactly such a fellowship; a lay-body of those in whom the indwelling Christ is at work effecting revolutionary changes. . . . Few Friends' meetings today, however, can claim to offer this ideal type of fellowship. Some people would even be bold enough

to suggest that this fellowship does not exist because so many within the Society of Friends are not really sure that they want the Christian revolution to take place within them and within their world. An Indian jailer stamped a copy of the New Testament which a prisoner had requested, *Not Dangerous*. The Society of Friends and the Christian Church as a whole in its present condition of softness would be stamped *Not Dangerous* by the rival national, racial, and class religions that have sprung up in our day. . . .

"What many of us want could best be described as 'The Christian Revolution, Ltd.' . . . As for those who are awake to the swift moving revolutions that are sweeping the world today and for whom the danger of the Christian revolution both within and without is no barrier—where will they find a religious community in which worship is the culminating act of this broader vital fellowship?

"Those who move about among Friends' groups today report that out of the college and university centers, out of the work camps, out of foreign service projects, out of the ranks of professional people, and, though more tentatively, out of the ranks of those who work with their hands, 'there is a people waiting to be gathered.' Men and women are presenting themselves to the Society of Friends and are asking: 'Within your ranks can we find intimate fellowship of those who have set themselves to bring about the Christian Revolution, people who are "incorrigible Christians"? Is there in your company a place for us to be renewed and transformed by this inward power that a few of your number have seemed to find, or are you simply another formal, respectable, non-intrusive religious group?"

"The answer to this question cannot be an abstract or ideal answer. It must be honestly given in the concrete terms of a local meeting which these friends might come into or which they might form if there were none in that community. In spite of our magnificent service organizations and our educational experiments in centers like Pendle Hill, the Society of Friends must still live or die by the character and quality of its local meetings. They are its base. All else is built on them. Are our local meetings 'intimate fellowships of those who are about the Christian Revolution'?"

DOUGLAS V. STEERE, *Community and Worship*.
Pendle Hill Pamphlet Number Ten, Wallingford, Pennsylvania.

THE LIGHT IS ALREADY SHINING

The Light for which the world longs is already shining.

It is shining into the darkness, but the darkness does not apprehend it.

It is shining into the darkness, but the darkness is not overcoming it.

It is shining in many a soul and already the new order has begun within the kingdom of the heart.

It is shining in many a small group and creating a heavenly-earthly fellowship of children of the light.

It will always shine and lead many into the world of need, that they may bear it up into the heart of God with trembling awe at the wonder which is ever wrought within us.

We must humbly bear the message of the Light.

Many see it from afar and long for it with all their being.

Amidst all the darkness of this time the day star can arise in astounding power and overcome the darkness within and without.

It is given to us to be message-bearers of the day that can dawn in apostolic power if we be wholly committed to the Light.

Radiant in that radiance we may confidently expect the kindling of the Light in all men until all men's footsteps are lighted by that Light which is within them.

Our fellowship groups are small, but they can be glorious colonies of heaven, cities set on a hill.

It is a great message which is given to us—goods news indeed—

That the Light overcomes the darkness.

But to give the message we must also be the message!

THOMAS R. KELLY.

A PRAYER

"Is there indifference to the higher life?

Then, O Christ, convince us by Thy Spirit;

Thrill us with Thy divine passion;

Drown our selfishness in Thy invading love;

Lay on us the burden of the world's suffering;

Drive us forth with the apostolic fervour of the Early Church."

JOHN WILHELM ROWNTREE.

Pioneering: Eighteenth Monday

121. FELLOWSHIP OF SOCIALIST CHRISTIANS

The Fellowship of Socialist Christians, of which Reinhold Niebuhr is the chairman and leading spirit, is composed of active Christians who have accepted the socialist analysis and program. Today's reading was written by one of the most influential members of this group, the Reverend Clifford L. Stanley, Rector of Saint Peter's Episcopal Church, in the City of Saint Louis:

SOCIALIST CHRISTIAN CREDO

"Our basic conviction is that the life of this world, man's life in time, is of eternal and ultimate importance. This importance inheres in life itself; life is not important because it is a 'preparation' for something else. Eternity may have dealings with man beyond death. It may have dealings with him in this world which are not connected with the actualities of life. But included in eternity's dealings with man is its concern with his life in time. This present life must be eternal life, whether it be eternally blissful or eternally condemned.

"The Hebrew-Christian tradition requires such a belief, in the opinion of those who hold it. This tradition knows a unitary man only. It may speak of divisions in man for the purposes of analysis, such as body and soul, but it does not regard these divisions as of different status and worth, nor does it give them different origins and destiny. Man is one. God deals with him as one. Therefore the body and its deeds, the events of our actual life, the institutions of human society, the whole pageant of history are part of God's one concern with unitary man.

"Because of God's concern with our actual life, the almightiness of His power is seen in all of life's aspects. On the one hand He is the originator of religion and church. In religion and church the divine background of life is, as it were, abstracted and contemplated directly, and the Lord who lends His eternal quality to the world is adored for His benefaction. But God works outside the church as well. He clothes man with body and provides for the life of the body. He raises up institutions and levels empires. He is sovereign Lord of History and the course of events reveals His will.

"These two works of God are related, that is, the work in church and religion and the one beyond them. God's work beyond the church is often a criticism and judgment upon what church people failed to see and do. But there is a further reason for his work outside the church. Religious inspiration does not, of itself, give political or artistic or military wisdom. These disciplines have their own logic and acquaintance with that logic alone gives skill in them. Therefore the divine illumination in regard to art, for example, comes from art study and not from the church. On the other hand, religious men are the light of the world and understand what God is doing in all the aspects of man's life. For these reasons religious men, when they have technical skill also, are the completest servants of God. They keep the several disciplines of life from pursuing their solitary way and from falling to secularity.

"Armed with the general conviction that God is Lord and architect of history, we look for Him in the special circumstances of our own day. Somewhere we must find an analysis of these circumstances and a program of action which impress us as being more adequate than their alternatives. If we find such an analysis and program we will believe them to be of God.

THE MARXIST ANALYSIS

"In our estimation the Marxist analysis and program are more adequate to the facts than any alternatives. But it must be remembered that we accept Marxism for religious as well as economic reasons and therefore Marxism remains under the religious criticism permanently.

"We agree with Marxism that the economic aspect of life is supremely decisive in this period of history. Our age takes its quality chiefly from the fact of machine production; more of our problems cluster around the industrial process than anywhere else. Marxism generalizes upon this and holds that the forms of economic production are decisive in every period. While we cannot accept this extreme position, we feel that the economic process is always powerful in history and in our day supremely powerful.

"Following Marxism, we consider that we stand at the end of one period and the beginning of another. The period just completed is *the age of production*. Man devoted his energies to the system of mass production and an unparalleled capacity to produce

is the result. During this phase the only question asked of man or procedure is, do they make the fullest use of the possibilities of mass production?

"But the very success of the productive enterprise gives rise to problems and the productive age drives on to something else. We feel compelled to acknowledge this dynamic quality which Marxism finds in history. As religious men we are forced to find a divine meaning in it and to see in this dynamism the power of God exerted upon the course of history.

THE AGE OF DISTRIBUTION

"There are many ways to describe the age toward which the productive period thrusts. We can speak of it in terms of distribution. The success of the productive activity makes it necessary to provide for a distribution which is equally scientific and infinite. We can speak in terms of markets. The present basis of profit requires a continuous expansion to new markets which this planet is progressively less able to provide. We can speak in terms of regularity of employment. The present system of uncontrolled expansion, followed by periods of idleness, requires replacement by a basis of operation which will keep the plant running steadily and at capacity. We can speak of the human element in industry. The profound effects of industrial dislocation upon human beings requires that we shall think less in terms of who built the machine and more in terms of who needs its product and the employment it affords. The time has come to emphasize not the individual enterpriser but the good of society. The somewhat loose statements of this paragraph represent Marxism as qualified by the events of recent years and also by our Christian standpoint.

"The men who built the industrial machine cannot as a group usher in the age to follow. Their labor and devotion enable them to see only the virtues of their handiwork. This partiality of the human mind is known to Marxism as 'ideology.' As Christians we are compelled to admit that finiteness and sin corrupt the mind and its reasons as well as the rest of man. Nor can we except Marxism from the sinful partiality it has discovered everywhere else.

"The group which Marxism looks to to bring in the new age is that of the industrial worker. Their life has been rendered completely dependent upon the machine. The needs of the body and the need to play a useful part in the work of the world alike tie them to the machine. They suffer most from industrial maladies and have the greatest interest in curing them. Insofar as their special interest gives them a concern in solving the present problems of the machine age, they are better than the men who seek to keep things as they are. But this is not an admission that their moral character is better; an admission which Marxism seems to make. One further qualification is required upon this supreme historic role of what Marxism calls the 'proletariat.' The events of recent years have shown that the most determined and thorough-going revolutionary spirit is found among the victims of the cruelty of Fascism and does not come from the direct operations of the economic process.

"The coming age presses to be born. If men refuse it, which they may do, the tensions within the machine age will destroy the machine. In religious terms this is a judgment upon rejected opportunity. If men accept it, the result will not be a heaven on earth. It will be simply success in our immediate problem, a success which will generate the problems of the next period. But even a modest success will mark the difference between life and death and will represent the realized will of God here upon the earth."

CLIFFORD L. STANLEY.

A PRAYER

"In thy presence, our Father, our disguises and pretenses do not avail, and under the light of thy holiness we know ourselves for what we are, mean and petty creatures who seek our own in spite of our noble pretensions. Have mercy upon us. Give us the grace to see our faults more clearly that we may truly repent.

"We acknowledge that the world's sin is our own, that the greed which we condemn when it results in obvious inhumanity is in our own heart; that the world is unjust because none of us love justice with sufficient abandon; that the vices of civilization are compounded of the lusts of all of us. Give us grace to look into our own hearts before we cast a stone of condemnation.

REINHOLD NIEBUHR, in *Prayers for Services*.

Edited by Morgan Phelps Noyes.

Published by Charles Scribner's Sons.

Pioneering: Eighteenth Tuesday

122. FELLOWSHIP OF RECONCILIATION

John Haynes Holmes, Pacifist

The others move. The other stars wheel by.
Inching across the night, they saunter forth.
But this one mental fire stays sternly north,
Unhindered by the drift across the sky.

A compass will be set against this light
In later years, when ships are planned to scar
Pale glimmering waters, formerly too far,
And undiscovered countries loom in sight.

There must be movement as the planets press
Their plea for music, rhythmical design,
But Man's unsteady heart will choose as shrine
A polar point of astral changelessness.

EDITH LOVEJOY PIERCE, in *Fellowship*.

Today's reading was written by A. J. Muste, national secretary of the Fellowship of Reconciliation and a prophetic spirit of deep insight and heroic devotion:

"When these words are published, it will be just thirty years since a group of men and women in England, a few months after the outbreak of World War I, met to organize the Fellowship of Reconciliation. The Christian churches before 1914 were hardly aware of the fact that their Scriptures and history contained a possible basis for a pacifist attitude toward war and the State. When the war came, conscientious objectors were generally regarded as heretics as well as slackers. When Professor Ray Abrams wrote his book *Preachers Present Arms* he was able to find only a handful of ministers outside the Historic Peace Churches who maintained anything like a clear-cut pacifist position. Conscientious objectors in England and the United States were often subjected to brutal treatment. Hostility toward pacifists in local communities often reached the point of hysteria.

"Tried in such fires the Fellowship of Reconciliation took the lead after the war in a campaign of education and witness-bearing which has been described by so competent an authority as Dr. F. Ernest Johnson, director of the Research Department of

the Federal Council of Churches and himself not a pacifist, in these words: 'From a sociological point of view the pacifist crusade which swept the country in the twenties and thirties was an extraordinary phenomenon. Indeed, it is perhaps the most impressive single example of the power of propaganda for an idea that our history records. And here the word "propaganda" is used in a purely descriptive sense to characterize a remarkable movement. Its strength lay very largely in the fact that those who became purveyors of its philosophy were among the most intellectual, liberal, and socially minded, and therefore the most broadly influential, of the ministerial leaders. The movement had the support of some of the most ably edited religious journals, and it produced a pamphlet literature of a vigorous and convincing sort. The influence of the spoken and written word, unsupported by vested interest of any kind, has perhaps never been so strikingly demonstrated. . . . Christian pacifism became an indubitably authentic movement, the influence of which is strongly felt in the religious life of America now that we are in the war. To a large and influential portion of the Protestant leadership war had become anathema before the blow fell at Pearl Harbor, and no clear "testimony" in support of the war has taken form in Protestant circles.'

RAPID GROWTH

"It is highly significant that the Fellowship and similar agencies have in large measure been free to continue this educational work during the war. The membership of the Fellowship in the United States has increased more than fifty per cent since 1939. Leading Fellowship members have retained positions of prominence and influence in the churches. For the most part pacifists are respected in their communities.

"There is every reason to believe that the revulsion against war which multitudes experienced after World War I will be felt by probably larger members after World War II. The first challenge confronting the Fellowship when hostilities cease will be to improve both the extent and the quality of its educational and spiritual effort to keep these multitudes from falling into despair or cynicism and to win them to faith in the way of non-violence and reconciliation—to give in the forties and fifties an even more impressive demonstration of 'the power of propaganda for an idea

. . . unsupported by vested interest of any kind' than was given in the twenties and thirties.

PREVENTING ANOTHER WORLD WAR

"Can the religious pacifist forces win a sufficient number of adherents and help to equip them with a program adequate to prevent another World War before 1974? Nothing would be more unfortunate than that Fellowship members should fall into a mood of facile optimism and confidence in human resources, and should view the 'peace' activities of governments and diplomats with an uncritical eye. Yet, in view of what a third World War will mean, we have no right to undertake less than prevention of such a catastrophe and the task is unspeakably hard but not impossible for 'those of a little faith' who in the secret labor of prayer will seek to raise 'first of all in themselves the level of mankind's spiritual energy.'

"Part of our strategy for attaining this goal must be to concentrate upon the Christian churches. The conscience of Christian people is uneasy about the war; there is little genuine enthusiasm for it. It is already quite generally felt that the church as such cannot 'bless' or participate in war and that what a man as citizen under the scourge of 'an unnecessary necessity' may have to do, he must still as a Christian abhor and repent of. This seems obviously a transitional position in a progress from glorification of war or uncritical acceptance to a recognition that what the church cannot bless it must repudiate as sin and that when the Christian man finds that he cannot reconcile the claims of Caesar and Christ, his allegiance is to Christ alone. In these matters, an immense change has taken place since 1914. If anything like such a change takes place in the next quarter century, western nations at least will have to count on an overwhelmingly pacifist membership in the churches. And that will mean that it will be virtually impossible for them to embark on a war policy.

"Space permits only the briefest reference to two other concentration points in Fellowship strategy. Our membership like that of the churches in this country has been far too exclusively middle-class. This poses for us a problem the gravity of which we must not underestimate. Either our religious pacifist faith and way of life are for all classes and conditions of men and in that case we must learn how to preach the good news to all men in

their own tongues; or else pacifism is a luxury for an elite or an esoteric mystery for 'spiritual' aristocrats—and I am not sure that in practice there is any important difference between the two. Furthermore, our gain may prove to be small if we should succeed in eliminating war in the old sense of conflict between nations but fail to substitute non-violent for violent means in racial and class conflicts.

"In the second place, though the Fellowship was first established in Great Britain and the United States, it was carried after World War I to some twenty-five other countries. There were numerically small but intellectually and spiritually notable groups in such countries as Germany and Japan and in the lands now occupied by them. Unquestionably one of the most important challenges confronting us is to carry the message of fellowship and love in the decades ahead to all nations throughout the world as well as to all strata of society in our own land.

"One concluding observation. I have tacitly assumed that the Fellowship stands for what may be termed a social-activist religious pacifism. It is not the only legitimate emphasis either within the Fellowship or outside its ranks; and those who lean toward it are ever in danger of becoming negative, aggressive, absorbed in external results. Nevertheless, I am convinced that such pacifism is essentially the Jewish-Christian prophetic faith and world view adapted to and acting in the modern historic period. Most men of faith in this age will, I believe, have to work in the world, not in retirement from it, and will have to function corporately, collectively, rather than as individuals working primarily by force of personality, example and contagion. They will have to take upon themselves the awful responsibility of 'the good' in the immortal closing lines of MacNeice Auden's 'Their Last Will and Testament':

"To the good who know how wide the gulf, how deep
Between Ideal and Real, who being good have felt
The final temptation to withdraw, sit down and weep—
We pray the power to take upon themselves the guilt
Of human action, though still as ready to confess
The imperfection of what can and must be built;
The wish and power to act, forgive and bless."

A. J. MUSTE.

Pioneering: Eighteenth Wednesday

123. THE CHALLENGE IN SCRIPTURE

I have come to throw fire on earth.
Would it were kindled already!

Luke 12:49, Moffatt.

"To the messenger of the church in Laodicea write: . . .

"I know what you are doing, and that you are neither cold nor hot. I wish you were cold or hot. As it is, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth. Because you say, 'I am rich, I have already become rich, I need nothing,' and you do not know that you are the very one that is wretched, pitiable, poor, blind, and naked, I advise you to buy of me gold that has been refined in the fire, so that you may become rich, and white clothes to put on, to hide your shameful nakedness, and salve to put on your eyes, to make you see. The people whom I dearly love, I always reprove and discipline. So keep on being earnest and once for all repent. I am now standing at the door and knocking. If anyone listens to my voice and opens the door, I will be his guest and feast with him, and he with me.'"

Revelation 3:14-20, Williams.

"Not every one who says to me 'Master! Master!' will enter the Kingdom of Heaven, but only he who does the will of my Father who is in Heaven."

Matt. 7:21, Twentieth Century.

THE SOURCES OF JOY

When He saw the crowds, He went up on the mountain. After He had taken His seat, His disciples came up to Him. Then He opened His mouth and continued to teach them as follows:

"Blessed are those who feel poor in spiritual things, for the kingdom of heaven belongs to them.

"Blessed are the mourners, for they will be comforted.

"Blessed are the lowly in mind, for they will possess the land.

"Blessed are those who hunger and thirst for being and doing right, for they will be completely satisfied.

"Blessed are those who show mercy, for they will have mercy shown them.

"Blessed are the pure in heart, for they will see God.

"Blessed are the peacemakers, for they will be called God's sons.

"Blessed are those who suffer persecution for being and doing right, for the kingdom of heaven belongs to them.

"Blessed are you when people abuse you, and persecute you, and keep on falsely telling all sorts of evil against you for my sake. Keep on rejoicing and leaping for ecstasy, for your reward will be rich in heaven; for this is the way they persecuted the prophets who lived before you.

"You are the salt of the earth. But if salt loses its strength, what can make it salt again? It is good for nothing but to be thrown away and trodden under foot. You are the light of the world. A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure; but on a lampstand and it gives light to all that are in the house. Let your light shine before people in such a way that they may see your good deeds, and praise your Father in Heaven."

Matt. 5:1-16, Williams.

THE TEST OF DISCIPLESHIP

And as they journeyed along the road a man said to him, "I will follow you anywhere." Jesus said to him, "The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head." He said to another man, "Follow me"; but he said, "Let me go and bury my father first of all." Jesus said to him, "Leave the dead to bury their own dead; you go and spread the news of the Reign of God."

Luke 9:57-60, An American Translation.

"If any man wishes to walk in my steps, let him renounce self, take up his cross, and follow me. For whoever wishes to save his life will lose it, and whoever, for my sake and for the sake of the Good News, will lose his life shall save it."

Mark 8:34, 35, Twentieth Century.

"But if your right eye makes you fall, tear it out and throw it away, for you might better lose one part of your body than have it all thrown into the pit! If your right hand makes you fall, cut it off and throw it away! For you might better lose one part of your body than have it all go down to the pit."

Matt. 5:29, 30, An American Translation.

"He who loves father or mother more than me is not worthy of me; He who loves son or daughter more than me is not worthy of me; He who will not take his cross and follow after me is not worthy of me."

Matt. 10:37, 38, Moffatt.

HAVE NO FEAR

"Brother will give up brother to be put to death, and the father his child, and children will turn against their parents and have them put to death. You will be hated by everyone, because you bear my name. . . . If men have called the head of the house Beelzebub, how much worse names will they give to the members of his household! So do not be afraid of them. For there is nothing covered up that is not going to be uncovered, nor secret that is not going to be known. What I tell you in the dark you must say in the light, and what you hear whispered in your ear, you must proclaim from the housetops. Have no fear of those who kill the body, but cannot kill the soul."

Mark 13: 12, 13; Matt. 10:24-28, An American Translation.

"I have told you all this so that my own joy may be yours, and that your joy may be complete. This is my command—Love one another, as I have loved you. No one can give greater proof of love than by laying down his life for his friends."

John 15:11-13, Twentieth Century.

"I have told you this while I am still staying with you. But the Helper, the Holy Spirit, whom the Father will send to represent me, will teach you everything Himself, and cause you to remember everything that I have told you. I now leave you the blessing of peace, I give you the blessing of my own peace. I Myself do not give it in the way the world gives it. Stop letting your hearts be troubled or timid. You have heard me say that I am going away and coming back to you; if you really loved me, you would rejoice over my telling you that I am going to the Father, because my Father is greater than I."

John 14:25-28, Williams.

IF GOD IS FOR US

In the same way the Spirit is helping us in our weakness, for we do not know how to pray as we should, but the Spirit Him-

self pleads for us with unspeakable yearnings, and He who searches our hearts knows what the Spirit thinks, for He pleads for His people in accordance with God's will. Yes, we know that all things go on working together for the good of those who keep on loving God, who are called in accordance with God's purpose. . . .

If God is for us, who can be against us? Since He did not spare His own Son but gave Him up for us all, will He not with Him graciously give us everything else? . . . Who can separate us from Christ's love? Can suffering or misfortune or persecution or hunger or destitution or danger or the sword? . . . And yet in all these things we keep on gloriously conquering through Him who loved us. For I have full assurance that neither death nor life nor angels nor principalities nor the present nor the future nor evil forces above or beneath, nor anything else in all creation, will be able to separate us from the love of God as shown in Christ Jesus our Lord.

Romans 8:26-39, Williams.

JOY AND EXULTATION

Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course with steadiness, our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach his own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now seated at the right hand of the throne of God. Yes, compare him who steadily endured all that hostility from sinful men, so as to keep your own hearts from fainting and failing.

Hebrews 12:1-3, Moffatt.

But to God be the thanks who in Christ ever leads us in His triumphal procession, displaying everywhere through us the sweetness of the knowledge of Him. For we are a fragrance of Christ.

2 Cor. 2:14, 15, Weymouth.

Now to him who is able to keep you from slipping and to make you stand unblemished and exultant before his glory—to the only God, our saviour through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and for all time: Amen.

Jude 24, 25, Moffatt.

Pioneering: Eighteenth Thursday

124. THE CHALLENGE IN VERSE

"I do believe the world is swinging toward the light,"
 So spoke a soul on fire with holy flame.
 Amid the dark such faith pierced through the night,
 The dreamers wrought, and living fruitage came.
 To give of self, and not to count the cost,
 To learn, to teach, to labor, and to pray,
 To serve like Christ the least, the last, the lost—
 These were the beacon fires that lit the way.

Our light grows dim; the air is thick with doom,
 And everywhere men's souls are crushed with fears.
 Yet high above the carnage and the gloom
 The call resounds across the teeming years,
 "Lift high Christ's cross! Serve God and trust His might!"
 I do believe the world is swinging toward the light!

GEORGIA HARKNESS, *The Glory of God.*

Published by Abingdon-Cokesbury Press, Nashville.

FIFTY YEARS, 1863-1913

Full well I know the hour when hope
 Sinks dead, and 'round us everywhere
 Hangs stifling darkness, and we grope
 With hands uplifted in despair.

Courage! Look out beyond, and see
 The far horizon's beckoning span!
 Faith in your God-known destiny!
 We are a part of some great plan.

Because the tongues of Garrison
 And Phillips now are cold in death,
 Think you their work can be undone?
 Or quenched the fires lit by their breath?

Think you that John Brown's spirit stops?
 That Lovejoy was but idly slain?
 Or do you think those precious drops
 From Lincoln's heart were shed in vain?

That for which millions prayed and sighed,
That for which tens of thousands fought,
For which so many freely died,
God cannot let it come to naught.

JAMES WELDON JOHNSON, *Fifty Years and Other Poems*.
Published by The Cornhill Company, Boston.

FROM THE FUTURE BORROW

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the Seer,
Must the moral pioneer
From the Future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

WHITTIER.

THE WORLD OF THE WORLD

Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served; for know,
God hath a select family of sons
Now scattered wide thro' earth and each alone,
Who are thy spiritual kindred, and each one,
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

RALPH WALDO EMERSON.

LIVING ABUNDANTLY

NON PRO NOBIS

Let us not wait to love until the rose
 Sunfilled and somber grows.
 Let us not for the heightening barley wait—
 Spring may be late.
 In the bleak wind the birds are shivering:
 Let us not wait for spring.

Let us not wait to dream until we sight
 The deep, the perfect night.
 Let us not silence wearily attend.
 Is this the end?
 Harsh fires of war against the dark increase:
 Let us not wait for peace.

EDITH LOVEJOY PIERCE, in *The Christian Century*.

BIDS ETERNAL TRUTH BE PRESENT FACT

"Think not the faith by which the just shall live
 Is a dead creed, a map correct of heaven,
 Far less a feeling, fond and fugitive,
 A thoughtless gift, withdrawn as soon as given.
 It is an affirmation and an act
 That bids eternal truth be present fact."

COLERIDGE.

GUARD WELL THE HOLY FIRE!

Guard well the holy fire!
 The fire that burned at Pentecost
 To kindle in a shattered band
 New hope to go, their leader lost,
 Evangelizing the land.

Guard well the holy fire!
 The fire that swept through centuries,
 That burned away so much of dross,
 Traversing continents and seas,
 Exalted on a cross.

Guard well the holy fire!
The fire from out Jerusalem
That lights the way through pilgrim dust,
That makes a lambent diadem,
A shrine to say, "Thou must!"

GEORGIA HARKNESS, *The Glory of God*.
Published by Abingdon-Cokesbury Press, Nashville.

AN AFFIRMATION

God dropped a spark down into everyone,
And if we find and fan it to a blaze
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.
God warms His hands at man's heart when he prays,
And light of prayer is spreading heart to heart;
It'll light all where now it lights a part.

JOHN MASEFIELD, "The Widow in the Bye Street," in *Poems*.
The Macmillan Company. Used by permission.

A PRAYER

I praise Thee, God, for fashioning my soul
Of burning flame, fleet-wingèd, glad and high,
A fire that makes the fullest life my goal,
Yet shrinks not, should the summons come, to die.

I pray Thee, God, that Thou wilt use this gift,
My love for beauty and my spirit's flame,
And make them responsive to Thy will,
More swift to do Thy work without acclaim.

HARRIET SMITH McLUCKIE, in *The Christian Century*.

Pioneering: Eighteenth Friday

125. HERE AM I! SEND ME!

Then I heard the voice of the Lord, saying
 "Whom shall I send,
 And who will go for us?"
 Whereupon I said,
 "Here am I! send me."

Isaiah 6:8, An American Translation.

We are living, we are dwelling
 In a grand and awful time,
 In an age on ages telling;
 To be living is sublime.

O let all the soul within you
 For the truth's sake go abroad!
 Strike! let every nerve and sinew
 Tell on ages, tell for God.

A. CLEVELAND COXE, 1818-1896.

Whereupon I said,
 "Here am I! send me."

God's yearning and man's desperation challenge every individual to nobility of inner life and to heroic devotion. Being is more important than doing, because being determines doing. Therefore the challenge: Be an exalted person through whose life flows the redemptive love of God. And the more threatening the situation into which one is sent, the more urgent the requirement of resolute personal discipline of character. Vivid awareness of inadequacy is essential because not until weakness is realized is the door opened wide to the power of God. To be an effective messenger, one must tarry long. Saints and prophets who dwell closest to God will bear the most eloquent witness to this stricken generation.

Fire consumes precious treasures but fire also clears away cracking walls and rotting foundations for the raising of more magnificent structures. The serious decay and partial collapse of contemporary civilization constitute both threat and promise. These are among the most awful days in history, but these are also among the most glorious days of all time. To be living may

be a hideous nightmare, or to be living may be a sublime experience.

There is abundant reason for us to be filled with vibrant expectancy as we face the future. God is ever taking the initiative in the struggle for the good society. With the utmost eagerness he desires to lead us into the promised land. Through the long centuries he has been sending forth his messengers and flooding them with light and filling them with power : Abraham and Moses, Isaiah and Jeremiah, St. Paul and St. Francis, Eckhart and Ruysbroeck, Luther and Wesley, Fox and Woolman, Moody and Mott, Livingstone and Schweitzer, Mary Slessor and Jane Addams, Kagawa and Gandhi. "And why need I say more? For time will fail me if I tell the story. . . . And although by their faith they all won God's approval, none of them received the fulfilment of His promise; because God had provided for us something better, so that apart from us they were not to be perfected." (Hebrews 11:32, 38, 39 Weymouth)

The Hound of Heaven still pursues us down the ways. Ever he seeks to bestow upon us his most precious gifts. He loved the world so much that he gave his Son, and his Son loved so much that he gave. And ever he liveth to make intercession for us. Never without a witness, God has spoken in sundry times and divers manners through prophets and holy men, but in the fulness of time he speaks through his Son. And to us in direct line of succession the Son makes the promise: Greater things than these shall ye do—because!

That cause can neither be lost nor stayed
Which takes the course of what God has made;
But is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Thereby itself like a tree it shows;
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And tho' the tree by its might it shatters,
What then, if thousands of seeds it scatters.

CHRISTIAN OSTERGAARD.

AN AFFIRMATION

How shall come the kingdom holy,
In which all the earth is blest,
That shall lift on high the lowly,
And to weary souls give rest?
Not with trumpet call of legions
Bursting through the upper sky,
Waking earth thro' all its regions
With their heav'n-descending cry.

Not with dash or sudden sally,
Swooping down with rushing wing;
But, as, creeping up a valley,
Come the grasses in the spring;
First one blade and then another,
Still advancing are they seen,
Rank on rank, each by its brother,
Till each inch of ground is green.

Thro' the weary days of sowing,
Burning sun and drenching show'r,
Day by day, so slowly growing,
Comes the waited harvest hour.
So the kingdom cometh ever,
Though it seems so far away;
Each high thought and true endeavor
Hastens on the blessed day.

MINOT JUDSON SAVAGE, 1841-1918.

AN APPRECIATION

"We thank Thee, O God, for the cloud of witnesses whose spirits encompass us. We praise Thee for the noble dead of all ages who, having fought a good fight and finished their earthly course, have received at Thy hand a heavenly crown. By their faith have we been led to this time and place. By the vision of pioneers and prophets, by the courage of martyrs, by the word of preachers, by the wisdom of teachers, by the humble living of hosts of the nameless faithful, we have entered into our Christian heritage. Help us, O Lord, in memory of them and in love of Thee to preserve it blameless.

"We thank Thee, O Lord, for those saints of our time whom we have known in the flesh and whose souls have kindled ours to greater brightness—parents, teachers, pastors, friends. Not without sin have they labored, but finding mastery in Thee they have wrought righteousness for their world. We owe them a debt that cannot be spoken and that cannot be paid save by our own attempt to walk in the way they have led us. Shed Thy light upon them, O Lord, whether in this life or in Thine eternal fellowship of the faithful, and be gracious unto them.

"Above all, O God, we thank Thee for Thy sinless Son, the gift of Thine own life to men. Help us to be strong in the might of Him who is the author and finisher of our faith. In His name we pray."

GEORGIA HARKNESS, *The Glory of God*.
Published by Abingdon-Cokesbury Press, Nashville.

A PROMISE

"I most solemnly say to you, whoever perseveres in believing in me can himself do the things that I am doing; yes, he can do even greater things than I am doing, because I am going to the Father."

John 14:12 Williams.

A COMMITMENT

"The great God dreamed a dream through me,
Mighty as dream of God could be."

Lord, I am ready,—
The arrows of my thought are strung to the mark,
Whithersoever Thou wouldst have me go,
There will I go;
Howsoever Thou shouldst have me use these forces,
So shall I use them;
Thy dreams shall be my dreams,
Thy tasks, my task,
Thy will, my will!

ELEANOR B. STOCK, in *Youth's Quest*.
Published by Powell & White Company.

LIVING ABUNDANTLY

A PRAYER

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of thy dawn afar,
And find the way of fellowship
The promise of thy morning star.

O God of Love, show us thy love
Forever seeking all mankind,
In eager questing of thy heart
To win and bless and heal and bind;
May thy rich mercy help us love
Our neighbour as we honour thee,
And seek his good as 'twere our own
In glad and deep fraternity.

O God of Peace, bring peace on earth
Where men and nations haste to war;
Restrain our passion and our pride
Ere thine inheritance we mar;
Spare us the guilt of brother's blood
That judgment be not our desert;
Teach us to build and not destroy.
Teach us to heal and not to hurt.

O God of life, abundant, free,
Make known thyself to men today;
Kindle thy flame of life in us
And lead us in thy living way;
Make us the heralds of thy word,
And builders of thy city fair,
That all the sons of men may hear
The song of freedom in the air.

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This Index is an important part of the book. *It should be studied until the reader is familiar with the various headings and sub-divisions.* For example, notice the suggestions under Youth Meetings, Missionary Meetings, Sermon Themes. The Index, together with the Table of Contents, should make it easily possible to find appropriate selections for various occasions. The reader may profitably make his own permanent additions to this Index.

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